

Zion's Herald

WEDNESDAY, JULY 3, 1901



WESLEY'S CHAPEL, CITY ROAD, LONDON

Place where the Methodist Ecumenical Conference Meets, Sept. 4-17

A New Departure in Missions

THE missionaries of the various evangelical churches operating in the Philippine Islands have agreed upon a plan for the division of the territory, which it is believed will secure comity and effectiveness in their efforts, and will result in great economy of labor, time, and money, as duplications of effort are avoided. It is really a very happy conception very happily accomplished. This federation will include educational as well as ministerial operations. The city and province of Manila, by this arrangement, are allotted to the Methodist Church. The arrangement is to be for three years, when the matter may come up for revision and adjustment. The object lesson which this unity of effort will present to the Filipinos will be of great value, as manifesting the real oneness of principle and purpose which underlies the Protestant churches. — *Midland Christian Advocate*.

The Gospel of Giving

MR. ROCKEFELLER called for three cheers for Andrew Carnegie at the University of Chicago Commencement, as the one who had "given away more money than any living man." It is a generous rivalry of millionaires, in which they ought to be encouraged by an applauding public. The "Gospel of Wealth" is, indeed, making many converts. Large benefactions follow each other in a way powerfully to impress the imagination. In Great Britain Mr. Carnegie's princely gift — *Punch* says it is a mistake to call it "princely," as no living prince could possibly give away so much money — has stirred up the pure minds of public men, like Sir Henry Campbell-Bannerman, to exhort rich Englishmen to go and do likewise. And we may be sure that the example will have a great effect, even if often a silent one. Smith College yesterday announced a gift of \$100,000 from a donor who wishes his name kept secret. Such cases are frequent. They do not argue modesty alone. There is an element of self-defence in such secrecy. Rich men cannot always afford to let it be known that they are large givers, as they would be immediately overwhelmed by the "higher beggars." This lends new point to the scriptural injunction

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not to let the left hand know what the right hand doeth. — *N. Y. Evening Post*.

A Newly Found Early Christian Document

WHEN the "Didache," or "The Teaching of the Apostles," was discovered some sixteen years ago, it was surmised by many scholars that the first portion of the treatise was a separate work, believed to be the book often referred to and quoted by Patristic writers as "The Two Ways," to which the "Didache" had become attached in the course of its textual history. German critics have even gone so far as to restore this initial work by selecting and arranging the ancient quotations from it. Since 1886, the date of the discovery of the "Didache," scholars have been on the lookout for the hypothetical manuscript, somewhat in the same way as astronomers, having determined by calculations that a planet exists, search for it until it is discovered. This feat has now been accomplished, and the newly discovered manuscript of "The Two Ways" has been published at Freibaring by Dr. I. Schlecht under the title "Doctrina XII. Apostolorum una cum antiqua versione Latina prius partis de Duabus Viis." In *Biblia* (June), Mr. Joseph Otford, of the Society of Biblical Archaeology, says of the new discovery:

"It is an eleventh-century manuscript, and coincides almost precisely with the little book from the Greek known as 'Teaching of the Apostles,' the earlier restoration, and a Latin fragment previously known. It is one of the most interesting literary finds of the closing century, and will enable a full appreciation of the treatise, which may be of pre-Christian Jewish origin, to be made. If it was Jewish as suggested, it was of course utilized by the Christian composer of the 'Didache.'"

— *Literary Digest*.

Methodists Without Self-respect

THERE are some Methodists who lack the grace of denominational self-respect. They actually seem to relish an occasional snubbing at the hands of the exclusive sects. The importance of liberality towards all other denominations has been so persistently preached in their ears that they have come to look upon it as the only thing worth attention. We wish to say, therefore, that Methodists ought to insist on full and equal recognition at all times and in all places. If they are satisfied with mere toleration, it is a proof that they are afflicted with meanness of spirit; and if they submit to be knocked about by a little handful of self-conceited ecclesiastics, they deserve it. — *Christian Advocate* (Nashville).

Methodism in the Cities


THE question is sometimes asked whether Methodism is adapted to the peculiar conditions existing in the older and larger cities. In New York, Philadelphia and Brooklyn, for example, the ratio of increase of membership in the Methodist churches has been much less rapid than that of population. In New York the population has increased in the last ten years 35 per cent., while the increase of Methodists has been only 10 per cent. But on the whole Methodism has made large gains in the cities. In Chicago, in which the growth of population during the last decade was 54 per cent., the increase in the number of Methodists was 84; in Boston, in which the population increased 25 per cent., the number of Methodists increased 36; in St. Louis the figures were 27 and 30, in Buffalo 37 and 40, in Rochester 21 and 51, in Cleveland 46 and 92, in Cincinnati 9 and 21, in Topeka 8 and 20, in Sacramento 10 and 25, in Kansas City

23 and 38, in Duluth 59 and 75, and in most Western and Southern cities a gain in like proportion, the diminution in ratio of gain being almost exclusively in the older settled cities along the Atlantic seacoast line of which New York, Baltimore and Philadelphia are the chief. — *Advance*.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

A DARING UNDERTAKING

HERR AUSCHULTZ-KAMPE, a German scientist, is of the opinion that the North Pole can be reached by traveling under the ice in a submarine boat. He is having a vessel made at Wilhelmshaven for that purpose, and will undertake the submarine journey as soon as it is finished. As described at a meeting of the Vienna Geographical Society, the boat is in the form of an ellipsoid, with a length of 70 feet and a breadth of 26 feet, giving a displacement of 800 tons. It will hold sufficient air for five persons for fifteen hours, the carbonic acid gas being removed by combination with caustic soda. Petroleum will be the motive power, 150 tons of which will be carried. The start will be made from Spitzbergen. Herr Kampe is of the opinion that there are enough openings in the ice pack to enable the vessel to rise and renew its supply of air without serious inconvenience. Otherwise he would attempt to reach the surface by blasting where the ice is thin. The vessel is expected to travel fifty miles in fifteen hours. Assuming that at the expiration of each fifteen hours the vessel could reach the surface and take in fresh air, it appears quite possible that this daring German would be able to reach the pole ahead of all other expeditions now traveling in that direction.

TECHNICAL EDUCATION

THERE is a very pronounced tendency toward technical education, and educators who have hitherto valiantly defended the classics are beginning to view the new movement with favor. As one secular editor puts it, "Education is learning how to do things and make things." It may be that undue emphasis is being placed on the "all-round-handly-man-idea," but no matter how we may feel about it, the tide is running in that direction with ever-increasing force. Business colleges, manual-training schools, and institutes for giving expert instruction in every branch of commercial activity, are developing with significant rapidity. One encouraging feature of the tendency is that many new "professions" are being opened, so that ambitious young men are no longer obliged to seek eminence in law, medicine, or the ministry. Just what effect the "commercializing"

of education will have on scholars is not yet apparent. There will undoubtedly be a few choice souls who will disdain the utilitarian spirit of the times and continue the life of pure scholarship, much to their own personal satisfaction and possibly to the great benefit of posterity.

DANGERS OF COCAINE

"THE vice of cocaineism is spreading alarmingly among the poor as well as the rich," says Dr. Thomas D. Crothers, of Hartford, Conn. He characterizes it as one of the three great scourges of the world, alcoholism and morphinism being the other two. It is so cheap that in New Orleans and other parts of the South and West it can be freely purchased in five-cent packages. The first effect of cocaine is to create a feeling of elation, of greatly increased mental and physical superiority and freedom from care and anxiety. While it produces brilliant activity of the mental faculties for the time, the reaction is dreadful. After the elation come delusions. The victim fears sudden attack. He is fearful of accident and abnormally suspicious of imaginary persecutors. Thus he lives alternately in a state of ecstasy or terror. Aside from the purely physical effects, cocaine impairs the judgment and weakens the sense of right and wrong. Its power can be broken only by great effort of the will.

MORMONS IN NEW YORK

MORMON missionaries have invaded Harlem and the Bronx, and it is reported that two Christian Endeavor officers belonging to a Congregational church have openly espoused this heresy and that others are under the influence of Mormon teachings. The consequent attack upon these proselyters by the orthodox ministers has brought out a number of facts concerning them that are of widespread interest. There are about 130 Mormon missionaries working in the Eastern States, ten of whom are devoting their time to New York and vicinity. Contrary to the usual conception of a Mormon elder with long hair and seedy make-up, these missionaries are genteel and "up-to-date" in appearance, deportment and method. Prepossessing, winsome young men, they are the very ones to "enter houses and lead captive silly women." They distribute a tract entitled, "A Friendly Discussion upon Religious Subjects," which is written in a pleasing story form, and impresses the reader with the deep and genuine spirituality of the Mormon Church. Two by two they visit homes in regular order, distributing tracts and engaging in conversation whenever opportunity offers. Their meetings are generally held in private houses. Like other errorists, their

success is largely due to tactful, personal attention to individuals.

HUMANE WORK IN WAR

WHILE one class of people is working diligently to increase the destructiveness of weapons of war on sea and land, others are planning to mitigate the horrors of the battle-field by enlarging the scope of neutrality for the hospital corps. Under present regulations when a hospital is captured, or when those engaged in surgical and medical work on the field are taken in or after an engagement, they are prisoners of war as if captured in actual conflict. The same is true of sick and wounded taken in hospital or on the field. Now it is proposed to give complete immunity to all engaged in humane work or suffering from disabilities. This will be one of the leading questions at the Congress to assemble at Berne, Switzerland, to revise the treaty of Geneva under which the various governments conduct their Red Cross and other humane work in time of war.

CAUSE OF CANCER

WHEN the announcement was made in the daily press some time ago that Dr. Harvey R. Gaylord, working in New York State Pathological Laboratory at Buffalo, had discovered the cause of cancer, there was a disposition on the part of conservatives to wait for further confirmation before accepting the discovery as authentic. The *Popular Science Monthly* for July credits the trustworthiness of the discovery, and therefore it may be accepted by the public. Dr. Gaylord has succeeded in cultivating the organisms that cause cancer, and has produced cancer by injecting them into healthy animals. These organisms are not bacteria or yeast cells, but protozoa. This means that cancer can be prevented. The next step will be to ascertain the method of propagation. While Dr. Gaylord is entitled to great credit for demonstrating the fact of the germ theory of cancer, he is indebted to the results of a long line of researches carried on in many countries. The forerunners of Gaylord, who especially deserve mention in connection with cancer studies, are Schuerlin, Kubasoff, Russell, Sanfelice, and Plimmer.

WHITE LABOR AMONG INDIANS

SENATOR TELLER of Colorado has obtained information through the Indian Bureau regarding white labor among the Indians, which will form the basis of an argument that he expects to present to Congress next December, showing that the Indians are no longer in need of government aid. The reports from the agents show that in the Southwest there are more than a dozen cases where wealthy Indians

employ white labor to work their farms while they sit back and take life easy. The agents say there is reason for believing that this condition exists to a large degree among the Muskogees, Pueblos and Navajos. Chief Porter of the Muskogees employs more than one hundred white men as ranchmen, servants and cattlemen. He operates a ranch of nearly four thousand acres. There are other instances of the same kind only on a smaller scale. A discovery of interest to traders was made — that along the Rio Grande River the Pueblos are very wealthy, but, owing to the absence of American traders, they deal almost entirely with the Germans, Chinamen and Russians who have established themselves in that region.

TAMMANY MAN INDICTED

IT has been supposed by those who have been observing the course of New York politics from a distance that a Tammany office-holder was immune from the action of the law, but such does not seem to be the case all the time; there is an occasional exception. The latest is the indictment of John J. Scannell, fire commissioner of New York. He is charged by the grand jury with neglect of duty on two counts and conspiracy to defraud the city on one count. Bird S. Coler, the city comptroller, was the moving party against the fire commissioner. Claims are made that Chief Scannell has insisted upon commissions being paid to a "third party" by the manufacturers of fire apparatus as a condition of making sales to the department. There is understood to be a close relationship between Chief Scannell and Richard Croker, the chief of Tammany Hall politicians. The former owes his position, with its large salary and autocratic power, to the operation of the corrupt political system in force in New York.

FREE FROM YELLOW FEVER

THE encouraging news comes from Havana that that city is free from yellow fever, thanks to the attention given to the extermination of mosquitoes. The last case of death from fever occurred on March 13. In determining conclusively that yellow fever is not communicated by contact, the medical authorities resorted to most extraordinary experiments. Young men in good health slept in a building in which the bedding and even the night clothes which they wore had been used by fever patients who had died; not a garment had been cleansed. The stench was almost unbearable, but they slept amidst such surroundings for twenty nights without becoming victims of the fever. However, they were absolutely protected from mosquitoes both by day and by night. This experiment was repeated twice, with different garments and different men, but with no different result. In contrast with these experiments fifteen mosquitoes which had previously bitten yellow-fever patients were placed in a large room. John J. Moran, a non-immune young American, entered the room three different times and allowed himself to be bitten. On the fourth day he was taken down with yellow fever. These experiments have satisfied the medical authorities that yellow fever is communi-

cated by a germ in the blood which is conveyed from one person to another by mosquitoes.

FRANCE AND THE POPE

A CABLEGRAM has been received from Rome to the effect that the Pope has been warned by the French government that in case he denounces the new law of associations the French premier, M. Waldeck-Rousseau, will retaliate by denouncing the "concordat," or agreement between the French Government and the Pope, by which the Roman Catholic Church has its standing in France. In case the Pope makes no protest, it is understood the new law will be enforced with moderation. The law of associations subjects the Roman Catholic religious orders to the same restrictions as those imposed upon secular organizations. It may lead to the confiscation of a large amount of church property, and possibly to the suffering of dependents who are sustained by the orders. The bill as amended by the senate was passed by the Chamber of Deputies on Friday night of last week by a vote of 313 to 249. It is the most important measure of the Waldeck-Rousseau ministry, and is regarded as the beginning of a war of extermination against the Catholic orders in France.

VISIT OF MAXIMO GOMEZ

THERE is much speculation as to the object of Gen. Maximo Gomez's visit to the United States. The veteran leader of the Cuban struggle for liberty persistently refuses to tell the reporters anything about his affairs. While in New York he was frequently importuned to speak, but steadfastly refused. The leading surmise is that his mission is to persuade General Palma, head of the late Cuban junta, to run for the presidency of the new Cuban republic. General Palma is said to be a most acceptable candidate, because of his ability and for the further reason that his residence in the United States has given him a broad outlook. Now that the Platt amendment and the constitution have been adopted, all that remains to be done in Cuba is to pass on the electoral law and hold the elections. Aside from the possible mission to see General Palma, it is thought by some familiar with Cuban affairs that General Gomez will make a plea to secure money for the payment of Cuban troops in service prior to the Spanish war.

AMERICAN RABBIS IN CONFERENCE

THE twelfth session of the Central Conference of American Rabbis, consisting of 160 ministers of the Jewish Reformed Church of the United States, is in session in the Temple Keneseth Israel, Philadelphia, this week. It began Tuesday, and will adjourn on Thursday. The meetings are all open to the public. The Conference is one of the many innovations introduced in American Judaism by Rev. Isaac M. Wise, who is credited with being the greatest reformer of the Jewish faith of modern times. The purpose of the Conference is to maintain in unbroken succession the formulated expression of Jewish thought and life of each era. Independent of the routine program the new

university for Jewish theology will constitute an important subject for discussion. The plan is to establish in New York a Jewish seat of learning of the first rank. It will have chairs in both conservative and progressive tenets. The promoters contend that Jews can explain to Christian students things peculiarly Hebraic better than Christian scholars. The routine work of the Conference will consist of the usual business sessions and addresses pertaining to the work of the Jewish Reformed Church.

NATIONAL PROSPERITY

THE fiscal year which closed on Saturday was the greatest in the history of the country. During the year the United States has enjoyed a foreign trade, counting both exports and imports, of about \$2,335,000,000. These tremendous figures exceed by \$90,000,000 the totals of the preceding year. This means a balance of trade in favor of the United States amounting to about \$665,000,000, against a balance of \$545,000,000 for the year ending June 30, 1900. The treasury officials closed their books with the greatest surplus they have had at the end of any fiscal year since 1889. This surplus amounts to \$70,000,000, thus coming very close to the prediction made by Secretary Gage a year ago, which was \$80,000,000. The treasury now has in its vaults nearly \$500,000,000 of gold, or an amount larger than that possessed by any other nation. Another indication of national prosperity is to be found in the circulation per capita, which is now the largest in the country's history, amounting to \$28.13.

WILL SUSTAIN COMMISSIONER EVANS

ACCORDING to Henry MacFarland, the Washington correspondent of the Boston Herald, who is understood to be close enough to the Administration to be able to speak with authority, President McKinley will sustain Pension Commissioner Evans to the utmost in the execution of the pension laws. Last week mention was made in these columns of the effort that was being made to secure the removal of Mr. Evans. It has since developed that the attack came apparently from Grand Army sources, with General Sickles as the representative of the faction in that organization that demanded the removal of the Pension Commissioner. In the heat of the newspaper controversy over the matter General Sickles made public a letter from Senator Scott, chairman of the national Republican committee during the late presidential campaign, in which the Senator expressed the opinion that Commissioner Evans would not be continued in office. Seemingly this has been construed as a promise of a removal. There appears to be an understanding that the President expected to "remove" Mr. Evans by "promoting" him to a more honorable and lucrative position and thus stop the clamor of the Grand Army faction. As the matter stands now, according to the view of Mr. MacFarland, the critics of Mr. Evans have put matters in such shape that the only thing the President can consistently do is to sustain Mr. Evans in his present position. He can neither promote nor remove, nor accept Mr. Evans' resignation. Besides, it is

well known among public men in Washington that the President has never had the slightest intention of removing Mr. Evans. Twice before he has refused to remove him on the demand of dissatisfied veterans. Throughout the entire unpleasant controversy Mr. Evans has conducted himself with commendable courage and dignity.

JULY CONVENTIONS

JULY will be a great month for large religious conventions. This week from Thursday to Saturday the Christian Endeavorers will be in session at Cincinnati. In the middle of the month the Baptist young people will meet in Chicago, and the Epworth League in San Francisco. Near the end of the month the Brotherhood of St. Andrew in the United States and Canada will assemble in Detroit. The gatherings are solely for inspirational purposes and will be attended by large numbers. A man who is fond of figures estimates that the four conventions will cause an outlay as follows: Christian Endeavor, \$350,000; Baptist, \$250,000; Epworth League, \$1,500,000; Brotherhood of St. Andrew, \$10,000.

EXCESSIVELY HOT WEATHER

EXCESSIVELY hot weather has prevailed throughout the United States since Thursday of last week, and at this writing the Weather Service does not indicate any immediate relief. The forecast is that the month of July will be very hot. A strange feature of the weather situation is that the force of the heat is not felt so much in the South as it is in the North. From the Pacific to the Atlantic come reports of deaths and prostrations. In Greater New York during the five days beginning June 27 there were 136 deaths. On Monday of this week alone there were 87 deaths and 183 prostrations in New York. There was much suffering in Boston, and while there were many prostrations, the number of deaths was smaller in proportion than in the other large cities. There is scarcely a city in the Northern States that has not suffered loss of life. The thermometer has ranged from 80 to 103 degrees in the shade in all parts of the country.

FIGHTERS FROM NEW ENGLAND

THE Forty-third regiment, U. S. V., composed almost entirely of Massachusetts, Vermont and New Hampshire men, recruited at Fort Ethan Allan, Vt., after highly meritorious service in the Philippines, is being discharged at San Francisco this week. All the officers made a record for fighting, but particular mention is made of Second Lieutenant Charles C. Estes, who participated in forty-four different engagements. The Boston *Transcript* states that in fourteen months' service this regiment was in 340 engagements where casualties are known or captures took place, and in seventy engagements or minor events where casualties are unknown. According to Colonel Murray, during the period from Jan. 26, 1900, to March 31, 1901, 53 members of the command were killed or mortally wounded, 57 were wounded, 1 was drowned, and 2 were captured. During that time the Filipino casualties were 1,788 killed, 335

wounded, 1,572 captured, and 1,966 surrendered.

STRIKE AMONG STEEL WORKERS

A REFUSAL of the American Sheet Steel Company and the American Steel Hoop Company to meet the demands of the Amalgamated Association of Iron, Steel, and Tin Workers, has resulted in a general strike in the various plants belonging to the companies named. Nearly 36,000 men were ordered out on Monday of this week. This marks the beginning of the threatened struggle between organized labor and the concerns belonging to the United States Steel Corporation. The strike may be carried into all their mills. It appears that the purpose of the Amalgamated Association is to force the general recognition of Union labor by the Steel Corporation rather than to obtain advances in wages.

WAR REVENUE TAX

ON Monday of this week the new revenue laws went into effect, and the American people were relieved of a burden of taxation amounting to \$45,000,000 per annum, and the Government was deprived of that amount of income. Included among the articles on which the tax has been repealed outright are bank checks, bills of lading for export, bond or obligation by guarantee company, certificates of damage, certificates of deposit, charter party, chewing gum, commercial brokers, sight drafts, express receipts, life insurance policies, leases, manifests for custom-house entry, mortgages or conveyances in trust, orders for payment of money on sight or demand, perfumery and cosmetics, power of attorney, promissory notes, proprietary medicines, protests, telegraph messages, telephone messages, United States money orders, and warehouse receipts.

EXTRAORDINARY SPEED

AUTOMOBILES are now made that dash along the highway with the speed of an express train. At the recent race between Paris and Bordeaux the distance of 348 miles was covered in 8 hours, 44 minutes, and 44 seconds. Owing to the requirement that in passing through the ten different towns on the route the speed should be reduced to seven and one-half miles an hour, it is clear that the machine must have traveled as high as 75 miles an hour on other parts of the road. The automobile used was a thirty-five horse-power vehicle of the Mors make. It was managed by the chauffeur Fournier, who two years ago was a conspicuous figure upon the bicycle track at Madison Square Garden, New York. The race-course was an ordinary macadamized highway. A special system of policing was used to guard the cross-roads and keep stragglers off the track. The leading machines in the race were heavy vehicles of great power, the first five being in a class weighing 1,430 pounds. One of English make was fitted with engines of seventy horse-power. All of the machines made extraordinary speed. A motor bicycle maintained an average of forty miles an hour for the entire distance, which in itself is a most creditable achievement. The danger in running at such

high speed, both to the motormen and others on the highway, is very great. A slight swerve of the guiding hand is almost sure to cause a wreck and perhaps loss of life.

CROP SHORTAGE IN GERMANY

THE United States consul at Berlin reports to the Department of State that the cereal harvests of 1901 in Prussia will show the largest and most disastrous deficit that has been recorded in recent years. According to the estimate of experts the shortage in Prussia alone of bread-producing cereals will amount to 1,763,636 tons, which, at the average price of last year, would represent an aggregate loss of \$67,246,500. Count von Bülow has called a special meeting of the members of the Prussian Bundesrath, which body is now engaged in devising a plan for the relief of the people. A memorial to the Chancellor suggests an immediate and liberal appropriation of money to be distributed among the farmers for the purchase of supplies cut off by the disastrous winter; provision for loans at low interest; a general and liberal reduction of freight on articles used by farmers, also on live-stock; permission to gather grass and leaves from State forests; postponement of rents and diking taxes for 1901; action to require dealers to purchase large supplies of oats; liberal distribution of rye and bran at net cost prices.

EVENTS WORTH NOTING

The Committee of Fifteen, which has been investigating gambling in New York city, will now give attention to the moral purification of the tenement-houses.

A royal proclamation has been issued announcing that the coronation of King Edward will take place next June, on a date yet to be fixed.

Under a new plan adopted by Secretary Long entrance examinations for the Naval Academy will be held by local Federal Civil Service Commissioners for the accommodation of appointees living at a distance.

Two Japanese commissions of three men each recently arrived in the United States on important errands. One commission will gather information about American horses, while the other will make a study of the American banking system.

Owing to the over-crowded condition of the naval prisons at Boston and Mare Island, orders have been given for the conversion of the collier "Southery" at Norfolk into a prison ship. The increase of prisoners is attributed to the growth of the service rather than to a special increase of lawlessness.

J. Pierpont Morgan will pay for the erection of three of the five buildings in the main section of the proposed Harvard Medical School in Brookline, in honor of his father, Junius Spencer Morgan, "a native of Massachusetts, formerly a merchant of Boston, and at the time of his death a merchant of London." The buildings will cost \$1,000,000.

American occupation has deprived the Roman Catholic Church in Cuba of an annual revenue of \$300,000 from the Spanish treasury. As a consequence, Bishop Sbarretti, of Havana, is in such desperate straits for money that he is offering church real estate at a discount of sixty-five cents on the dollar, but is not finding many purchasers. Cuban Catholics do not take readily to the self-support of their churches.

"HALLOWED BY A HOLY INTENTION"

IT is one of those beautiful phrases of Jeremy Taylor, in which he speaks of the daily work of a true man as being all the time "hallowed by a holy intention." And there is no more helpful bit of counsel than this to be given to any person as he enters upon the commonplace work of any day. The really significant thing, the truly essential thing, about any action is its purpose. Indeed, there is no way in which we can so nearly approach the reality of all life as through the definition of purpose. We are worth to God just as much as we yearn to be. The attainment of the ideal may not be granted to us in this life, but our value is measured by the purpose of our hearts. And so the sacredness of the day's work is not determined by any of those classifications of holy and secular which we have falsely made. The sacredness of the common task is determined by the holy intention with which we undertake it. The purpose to do others good by our work makes that work sacred and precious. It is not what others may say about the thing we are doing, it is our own attitude toward it, which makes the duty sacred. And so all life, all toil, all service, may be considered to be sacred if it is only hallowed by a holy intention.

THE SALOON PROBLEM*

NO one can read the very valuable and important volume produced, under the direction of the exceptionally strong Committee of Fifty for the investigation of the Liquor Problem, by Rev. Raymond Calkins, of Pittsfield, Mass., without being impressed anew with the magnitude of the problem and the uncertainty that still hangs over many of the most vital points connected with it. It is enormous, far-reaching, wide-extended, and complicated in the extreme. It is most intimately mixed up with the social, physical, financial, moral, and religious condition of mankind, and until extensive alterations for the better are brought about in all these directions, the drink habit will continue to be a menace to the community and its extinction an impossibility.

Mr. Calkins is entirely fair in his presentation of the various aspects of his theme. The book deals almost wholly with a single aspect, treating the saloon on its social side, discussing its contribution to sociability and the substitutes therefor. This contribution is rightly regarded as very great. The saloon offers the poor man, it is shown, a measure of fellowship and recreation for which he looks elsewhere in vain, and supplies a legitimate want by giving him some relief from the monotony and meagreness of his daily life. It is a sort of poor man's club, a social centre where he feels thoroughly at home and entirely at his ease, where he meets his fellows without reserve, where his instincts for self-expression are stimulated, where he gets away for a time from the intense miseries of his lot and the squalid discomforts of his wretched

apology for a home; it is thoroughly democratic, and adapted to fill a variety of wants, combining in many cases an employment bureau, a recreation room, a business convenience, a loafing place, a news centre, a political exchange, and a free food supply. And Mr. Calkins says: "The longer one searches for just the right kind of a substitute for the saloon, affording its conveniences without its evils, the more one despairs of finding it. The leisure problem equals in importance the labor problem, and surpasses it in difficulty."

We count the author fair because while emphasizing, as above, the strength of the saloon as a social centre, he also sees plainly and states unequivocally that the secret of the saloon power is not mainly in its social and recreative opportunities, for many saloons which are almost wholly devoid of these do not lack for patronage. The demand for liquor is what makes the saloon; the strength of the business rests upon physiological grounds—rests upon that morbid craving for a sensation which as yet alcohol alone has been able to satisfy; that abnormal appetite so easily aroused, so difficult to destroy; that thirst which alcohol whets, but does not take away; that desire for a stimulant which, once awakened, becomes habitual, more and more exacting and imperative until it must have constant gratification. The "temperance saloon" can do very little against this appetite; "soft drinks" get no such hold. So long as the saloon is allowed to minister to this morbid appetite for liquor, it does not concern itself seriously as to so-called "substitutes." It has a secure monopoly. This is what makes the problem seem almost hopeless.

A man will not cease to be a patron of the saloon until he sees outside of it what he deems more attractive than what he sees inside. Just so long as he likes only what the saloon provides, just so long will it be of no use to provide something else with a view to lure him away. Hence the necessity for a change in the man, and the demand for educational and religious influences to be brought to bear upon him. So, on the other hand, proper provision should be made of outside attractions, that he may not be shut up to the one means afforded by the saloon for gratifying his desires in social and recreative matters. It is manifest that legal and political agencies must work hand in hand with the philanthropic, educational, and religious. Neither can be omitted if any sort of success is to be achieved. Restrictive measures must be taken to strip from the saloon its incidental enticements, and substitutional measures must go along with the former so as to encourage and support all tendencies leading away from the strong drink.

This, perhaps, is the chief service rendered by the book. It calls public attention effectually to the fact that the only solution of the liquor problem lies in the wise application and harmonious adjustment of two methods: In the first place, the saloon must be confined by legislative restriction to its own normal function of the distribution of liquor; and, in the second place, other opportunities of recreation, without the perils accessory to the saloon, must be plentifully provided. Both the high and low license systems have totally failed in this particular. He thinks it

cannot be accomplished until the business is wholly taken out of private hands, and private profits are eliminated from the sale. The Norwegian system does this, and the South Carolina Dispensary system does it, but neither system has yet commended itself very fully to all friends of reform. It is attended by certain obvious difficulties and dangers. There is, on the one hand, a social risk of restoring the drink traffic to respectability, and failing to check the flow of the population toward the saloon; on the other hand, there is a very great practical risk in vesting an extremely valuable monopoly in the hands of city governments or chartered companies.

"There is no substitute for the saloon as a drink centre," says Mr. Calkins, "because there is no substitute for alcohol." He considers it extremely doubtful whether any sort of substitute can make appreciable inroads upon the patronage of the saloon without offering some form of alcoholic stimulant. The demand for this stimulant cannot be eliminated. The study must be to satisfy it with the least amount of harm and to win as many as possible away from its thralldom.

It does not seem at present possible to unite all friends of humanity and champions of reform in any one scheme of procedure. It is a question, and perhaps will long remain so, how far it is well to compromise abstract principle for the sake of practicability. It is a question whether partial reform will open the way to greater chances for good, or will fortify the evil afresh by making it less obnoxious to an aroused public sentiment. It is a question, with many, whether we ought to strike first, last, and all the time for the absolute ideal—total abstinence and total prohibition—or whether we should make more real headway by being content for the present with a lower standard, looking to the gradual education of the public in that which is higher. Good men are divided on these points, and great uncertainty clouds the subject.

And even if the friends of humanity were all united, it would be doubtful if they would prove sufficiently numerous to do much against the tremendous interests, financial and political, which are ceaselessly at work to perpetuate the present unrestricted supply of this prolific source of crime, poverty and vice. One of the most serious troubles is the unlimited amount of money which the liquor trade commands, from the two hundred per cent. profit commonly made in the business. With this money it controls most of the sources of public opinion, and defies all opposition or competition. It has another very strong ally in the large quota of foreigners now among us—a section of the public among whom the drinking of alcoholic beverages is well-nigh universal. Churches, missions, settlements, etc., the author points out, are severely handicapped in their efforts to provide substitutes for the saloon, because the classes it is sought to reach resent anything like the patronage which underlies religious or even moral and charitable effort. They do not want to be done good to, or have it intimated in any way that they are not fully on a level with everybody else. The churches, also, are apt to be somewhat

*SUBSTITUTES FOR THE SALOON. By Raymond Calkins. An Investigation made for the Committee of Fifty. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.30 net.

squeamish about providing the smoking-rooms, billiard-rooms, pool-rooms, dance-rooms, and card-rooms which these classes demand, and which alone in their irreligious state make any appeal to them as recreative devices. The expense trouble, in any enterprise which has not the benefit of the enormous profits made in selling alcoholic drinks, is also practically prohibitive of most efforts.

The larger part of this excellent volume is taken up in describing the vast amount and great variety of work that is being done in all parts of the country to provide some sort of substitute for the saloon, "substitute" being taken here in a wide meaning as covering many things that are in their nature deterring, counterative, preventive, or corrective, rather than substitutionary in the strict sense of the word. The housing of the working people, English temperance houses, lunch-rooms and coffee-houses, out-door amusements such as municipal parks and excursions, gymnasiums and free baths, indoor amusements such as theatres, concerts, boys' clubs, men's clubs, lodge-rooms, free libraries and reading-rooms—all these are discussed very interestingly. And it is cheering to see that so much is being attempted for classes that have been too greatly neglected by the well-to-do.

But it can hardly be accounted encouraging to be brought to realize, as the readers of the book must be, how small a drop in a very big bucket these efforts, after all, are, and how far we are from any real solution of the liquor problem in any of its aspects. The church chiefly must be depended on to so change the face of society as to bring a more hopeful aspect to the situation. And every such book which shows the church the true magnitude of the task before it should serve as a bugle-blast to arouse it from its slumber, stir it out of its cosy comfort, and set it to work in dead earnest to grapple with the conditions around it, to so much of which it seems wholly blind. It is a loud call, upon all those who have been saved from sin, "saved to serve," to a deeper dedication of their powers to the welfare of this terribly needy humanity which at present betakes itself for solace and cheer to the intoxicating cup, and seems to know no better or have no other resource.

Is There a Remedy?

THE *Northwestern* of recent date gave a carefully-prepared table made up from the reports of 224 presiding elders, showing a total of 115,825 accessions from their districts during the past year; and it calculates that if the other 236 districts did as well—which, by the way, is not at all probable—the total accessions for the entire church would be 319,520, which would mean, it thinks, a net increase of 250,000. But this, of course, would depend on the number stricken from the rolls for death and other causes.

Two of the districts of the New England Conference are reported, which gives us an opportunity to note where the great leak in our membership is, and why, in spite of the many accessions, the net increase is so small. Dr. Perrin reports for the Boston District 775 accessions; the net gain in membership during the Conference year was 114, which would mean 661 removals of names from the roll; 135 of these were from death, hence no less than 526 must have been from expulsion, withdrawal, or

that removal to parts unknown which amounts to withdrawal. This district, by the way, is very badly treated in the Conference Minutes, being made to appear as having suffered a loss of 916 communicants, whereas it made a gain of 114. The columns of membership were wrongly added, so that 20 less are reported on the probationers' column, and 1,000 less in the membership column, than there really are. These provoking and misleading mistakes have been too frequent of late. Dr. Knowles reports for the Springfield District 770 accessions; his net gain is 142, and deaths 153, from which it appears plain that on this district 475 were removed from the other causes mentioned.

Here, then, clearly revealed is the reason why it is so difficult for us to show progress, no matter how many conversions take place. On these two districts 1,000 names have to be removed in one year to purge the records of those who, it may be supposed, have long been gone to parts unknown and are without sufficient religious life to ask for letters or give any sign of existence. As there are 560 districts in the church, this, if general—as we presume it is—would make a loss each year of 280,000, enough, with the deaths, to neutralize all the accessions.

Is there any remedy? It seems to us that many are cut off by pastors, in their purgative zeal, who should be kept on. There is not in all cases, we are assured, sufficient carefulness exercised to hunt up the absent, trace them out through friends, locate them, and communicate with them. We have known instances where members were stricken off hastily as "removed without letter," when they were living all the time in the very town. Greater faithfulness in pastoral work would save many to us. Our members should more frequently be reminded from the pulpit of the duty of taking letters when they go away and joining the church nearest them. This is rarely mentioned. We think it would be a good idea, also, if we had—as is the case in some other denominations—a column in our Minutes for absentee members, separate from resident members. The absentees run up into the hundreds of thousands. Quite a proportion of them must have real Christian life. We do not believe it is fair, either to them or to ourselves, to cut them off and rule them out of the count by the wholesale as we have been doing in the last few years. It gives a false impression as to the real strength of the Christian forces of the country. To afford a proper view of our membership we need four columns—one for probationers, one for resident members, one for absentee members, one for the total of communicants, summing up the three others.

PERSONALS

—Chancellor Day has now in hand more than \$500,000 toward his new endowment of "a million for Syracuse University."

—Dr. W. W. Case, presiding elder of San Francisco District, California, has returned from his trip through Palestine and Egypt.

—Beginning October 1, in Nashville, Tenn., Prof. H. M. Hamill will take charge of the teacher-training work of the Methodist Episcopal Church, South.

—Rev. George Skene, D. D., and family have gone to their summer home at West Chatham. Dr. Skene brings his excellent series of letters to a close in this issue.

—The widow of Rev. Dr. Maltbie Davenport Babcock is now at Cape Cod, where she will pass the summer collecting and editing much of the correspondence conducted

by her husband the last fifteen or twenty years of his life. This correspondence, together with the better known poems of Dr. Babcock, will be put in book form.

—The *Christian Advocate* of last week announces that Rev. E. W. Caswell, pastor of Beekman Hill Church, New York, was recently married to Miss Charlotte Jones, of Middletown, Del.

—Editor Thompson of the *Northwestern Christian Advocate* has secured Charles H. Fahs, a recent graduate of Drew Theological Seminary, as a member of the editorial staff of that paper.

—Rev. W. P. Stoddard, pastor at Grinnell, Iowa, assisted by President Hancher of Iowa Wesleyan University, succeeded in raising a debt of \$6,000 on their church property, June 16.

—Captain H. D. Moore, a cousin of Bishop David H. Moore, died at his home in Peru, Ind., June 4. He was a native of Athens, Ohio, where he was born nearly seventy-two years ago.

—Rev. Frederick B. Price, of St. Louis Conference, who, with Mrs. Price, is under appointment as missionary to Burma, will sail for his new field of labor from Portland, Ore., about Aug. 6.

—The late Rev. Dr. William Fawcett in his last will, made at Albert Lea, Minn., where he died suddenly while on his way to Winnipeg, Canada, left \$5,000 to the worn-out preachers' fund and \$1,000 to Upper Iowa University.

—Rev. Dr. S. D. Hutsiniller, pastor for the past two years of Central Church, San Francisco, was elected last week president of Ohio University, Athens, Ohio, in place of Dr. C. W. Super, who will hereafter devote his time entirely to the chair of Greek.

—Rev. M. S. Kaufman, Ph.D., pastor of St. Paul's Church, Fall River, and for several years editor of the League pages of *ZION'S HERALD*, is surprised by the announcement that Northwestern University, his alma mater, conferred the degree of D. D. upon him at the recent Commencement.

—Bowdoin College, which has a president who cares little for traditional and conventional notions, but very much for what is right and fitting in itself, has conferred the degree of Litt. D. upon Sarah Orne Jewett, the distinguished author, who has written so interestingly of the natural scenery and people of the Pine Tree State, especially on the coast.

—Rev. Dr. Sutherland, missionary secretary of the Methodist Church of Canada, has the honor of being invited to deliver the Fernley Lecture before the Wesleyan Conference, London. This is an annual lecture given by distinguished men of the Methodist Church. Only once before has it been delivered by any one outside of Great Britain. Last year Professor C. J. Little, of Northwestern University, was the lecturer.

—The New York *Sun* states that Miss Louisa M. Stead, of the Missionary Training School, Brooklyn, left New York on the "Lucania" of the Cunard Line, last Saturday, with her ultimate destination Garraway, Liberia, where she is to become the wife and helper of Rev. David E. Carson, of the Methodist Episcopal Mission. Her romantic journey will cover six thousand miles.

—A letter received from Hon. C. C. Corbin, written at Grand Hotel Kaiserhof, Bad Nauheim, June 15, says: "Both Mrs. Corbin and I are doing very well. Within ten days or a fortnight we expect that the doctor will send us to some quiet place in Switzerland for the after- or rest-cure. Having had that, we will then know

whether the treatment is to accomplish what we have hoped or not. Nearly every one returns here for the second year, and there are those who come for even a greater period. Thus I suppose that it will be hardly reasonable to expect a complete restoration from the few weeks' treatment that we are now receiving; and yet I do anticipate material benefit."

— Bishop and Mrs. Thoburn are spending the summer at Lake Bluff, Ill.

— Rev. Edgar E. Davidson has closed another year of evangelistic work, and is at his home in Newtonville.

— Rev. F. J. Wagner, D.D., has resigned the presidency of Morgan College, Baltimore, and will remove to Southern California.

— U. S. Senator Beveridge, of Indiana, is on a tour through Russia and Siberia. He recently visited Count Tolstoi and had an interview with him.

— Rev. Dr. Charles W. Rishell, of Boston University, preached the baccalaureate sermon to the graduating class of the high school at Gardner, June 23.

— Rev. L. H. Dorchester last week gave the Commencement address at the graduation exercises of the Boston Conservatory of Music, also at the Boston Institute of Osteopathy.

— Rev. Dr. Louis Albert Banks, of Grace Church, New York, was in Boston on Monday on his way to his summer home in Canaan, N. H., where he has gone for a two months' vacation.

— At the recent Commencement of Glasgow University, Prof. E. Charlton Black, now at the head of the English department, Boston University, received the honorary degree of LL.D. Prof. Black is an Edinburgh University man, and received the highest honors in classics, English literature and Anglo-Saxon in the famous class of 1882, which included J. M. Barrie and S. R. Crockett.

— Rev. E. H. Roberts, of the East Ohio Conference, and a student of Boston University School of Theology, who was forced to drop his school work and to resign his pastorate at Wood's Holl, has returned to his home at Wintersville, O. Mr. E. O. Grimes, his roommate, accompanied him. Latest intelligence brings word that he felt no worse because of his trip home. His recovery will be slow, but it is hoped that he will be strong again.

— Our readers will be interested in the following personal mention which appears in the *Southwestern Christian Advocate*: "Rev. Wm. W. Lucas, B. D., Atlanta, Ga., and Miss Ida E. Hill, of Winsted, Conn., were united in marriage, June 19, at the residence of the bride. Mr. Lucas is secretary of the Stewart Foundation for Africa, a young man of standing and ability. Miss Hill is a graduate of Boston University, a young lady highly esteemed for her intellectual ability, moral worth and charming manners. We congratulate them both. A reception will be tendered them at the residence of Dr. J. W. E. Bowen, Atlanta, Ga., July 3."

BRIEFLETS

One of the most inspiring Commencement addresses we have read, set to the highest moral key and sustained throughout, is that delivered by Hon. Wayne MacVeagh, of Indiana, before the Phi Beta Kappa Society of Harvard College, on "Ideals in Politics." We shall publish a generous abstract of it in our next issue for the benefit of our readers.

The editorial statement in the *Philadelphia Methodist*, to the effect that the pleas-

which have appeared in ZION'S HERALD for the election of younger men to the episcopacy were inspired by a concerted movement in New England to elect certain young men Bishops, is a figment of the brain of the man who wrote it. We know nothing of such a movement in New England and have never before heard of it. Our effort to secure proper leadership for the church in the Episcopal Board is founded on more serious and purely impersonal grounds.

The gift of one million dollars to Rev. Dr. W. H. Thomas, of Chicago, formerly a Methodist minister, for the purpose of establishing People's Churches in the United States after the plan of Dr. Thomas' Church in Chicago, does not seem the wisest investment in the interest of comprehensive Christianity. It means the formation of another denomination, and there are quite twice too many already. More than this, it inaugurates a denomination on the theological idiosyncrasies of Dr. Thomas, and there is poor promise of permanency in such an experiment.

In a recent letter from Miss M. B. Griffiths, of Tokyo, Japan, we learn that the Twentieth Century Forward Movement is being wonderfully blessed of God. Interdenominational meetings are being held, and already 700 Japanese have signified their intention of following Christ. At a prayer-meeting recently held in our Ginza Church 733 were present by actual count. Latest returns were not in when the letter was sent, and the meetings were still in progress. She adds: "Pray that these new believers may be kept."

In a comprehensive and instructive contribution in the *Contemporary Review* for June on "The Missionary in China," by H. C. Thomson, the writer makes this strong point on the need of exercising more critical care in the selection of missionaries: "A fuller control could be exercised as to the capabilities of the missionaries selected, for it is not every man, however earnest and however honest, who is fitted to be a missionary. There is such a thing as intellectual fitness as well as moral fitness; and when the words of St. Paul are quoted to justify universal evangelization, it is often forgotten that St. Paul was the very ideal of what a missionary should be—a highly educated man, and full not only of zeal, but of sympathy and tact and worldly wisdom."

What faithful preacher has not heard from his earliest experience, and read in the religious press, earnest declarations from a class of his ministerial brethren to the effect that the miracles of the apostolic ministry might be repeated by the clergy if they were only in a right spiritual condition? The editor of the *Arkansas Methodist* does the church a signal service by thus forcibly puncturing this harmful delusion: "We have been reading in an exchange the articles of a brother who insists that the preachers of the Gospel today ought to perform miracles as the apostles did, and that the reason they cannot is their lack of vital touch with the Master. Now, since the brother in question knows this to be true, and is himself a preacher of the Gospel, no man is so responsible for this lack of power as himself. Let him lay down his pen, and go forth, curing the palsied, giving sight to the blind, and raising the dead. He will not need to write to convince the church."

The announcement of the gift of J. P. Morgan, the New York banker, of \$1,000,000 to Harvard College to erect three new buildings for the Medical School in connec-

tion with the recent generous benefactions of Carnegie and Rockefeller, is welcomed with general gratification because of the standard it sets for other wealthy men. To use money for noble ends is the emphatic lesson which these multi-millionaires are teaching. It is no longer respectable to hoard great wealth, or to use it in lavish personal expenditure alone.

We present in this issue a comprehensive report of Wesleyan University anniversaries, beginning on page 861.

A memorial service for the late Joseph Cook will be held on Sunday evening next at Park St. Church, this city. Prominent ministers of the various denominations will deliver tributes.

That excellent paper of Prof. Francis G. Peabody on "The Religion of a College Student," which appears in the *Forum* for July, is pleasantly familiar to those who heard it when it was delivered recently in the New Old South Church, the first of the noteworthy series on "The Church and the College." It is a very suggestive and able address, and we rejoice that the public thus has an opportunity to read it.

Ida M. Tarbell, who has a well-earned reputation for original historical research and accuracy, spoils a dramatic story which has been used by many a Fourth-of-July orator and minister, to the effect that when the Declaration of Independence was passed the old bellman was in his place in Independence Hall, and a boy was stationed to shout to him to ring at the successful moment. In a fully illustrated and very interesting paper in *McClure's* for July upon "The Story of the Declaration of Independence," Miss Tarbell says: "It is a pity not to believe, as most of us were taught, that while the debate was under way—

"There was tumult in the city,
In the quaint old Quaker town—"

a pity not to be able to tell the story of the gray-haired ringer, sitting with one hand ready on the clapper of his bell, until he hears a young voice crying, 'Ring, grandpa, ring, oh, ring for liberty!' As a matter of fact the meetings of Congress were held behind closed doors. . . . No crowds surrounded Independence Hall that day; there was no small boy—no sounding of the liberty bell." Dr. T. DeWitt Talmage uses this story with striking effect in one of his famous sermons.

Edwin G. Dexter has a pertinent and informational contribution in the *International Journal of Ethics* for July upon "Ethics and the Weather." He shows by unquestioned data that people are very seriously affected in character and moral conduct by extreme and unusual weather. As an illustration of his method of putting his case we present a single paragraph: "At both extremes of heat suicide was found to be excessive: for temperatures below 10 degrees (Fahrenheit), more than three times the normal, and for those between 85 and 90 degrees 46 per cent. above the average. These facts are, however, not hard to account for, as the actual misery entailed by such conditions is great. The relation of the temperature curve to the prevalence of assault is interesting. In tabulating 40,000 arrests for this crime, hot days were found to be the ones which make trouble for the police-judge presiding over a fighting precinct." Even the "saints" need to take these stern facts into consideration and to be kind and patient, not only with their neighbors, but with themselves, in such unusually hot weather as is now prevailing.

JOSEPH COOK

THE departure of Joseph Cook — Bright's disease, Ticonderoga, June 24, 63½ years old — removes from the world a unique personality, having some elements of real genius. His loss would be more keenly felt but for the fact that during a number of years past he has been entirely laid aside from work through illness. In the period of his greatest activity, however — 1875 to 1890 — there were few men who exerted a more powerful and more beneficent influence on public opinion in this country than he. He was both a scholar and an orator. He could think clearly and state precisely, with close, accurate definition, the innermost substance of great truths; he could also take these truths in a form specially adapted to move a popular audience, and by his tremendous earnestness, his glow of enthusiasm, his well-modulated, vigorous utterance, could sway that audience as he pleased. He had a vivid imagination, inherited, it is said, from his father, and a power of picturesque statement worth much to a public speaker.

He was an omnivorous reader, a thorough master of libraries, perfectly familiar with all that had been published on his theme. He knew how to use the investigations and acquisitions of other men, and lay under tribute for his purposes the entire range of literature. This, rather than any independent research or profound original thinking, was his method and his forte. His name will not be perpetuated by any one volume of epoch-making calibre; he did not devote himself to any one subject and enlarge in it the bounds of knowledge, but he inter-meddled with all wisdom, he made himself well acquainted with a large variety of topics, and on these he aimed to set forth in a brilliant rhetorical way the very latest results of approved scholarship. He was fond of calling himself an outlook committee, and in this capacity few things escaped him that could be used to advantage in the promotion of his work as a lecturer.

The platform was his throne. He preached a little, at Andover, Lynn and Boston, before discovering and settling down to his life-work, but the pulpit did not afford him the scope he needed. It was in the sphere of reform and of sociology, rather than of experimental religion, that he felt deepest interest. He conducted, for some years, a monthly periodical, *Our Day*, but this was rather as a supplement to his lectures than as an important, independent enterprise. Editorship was not his specialty. Lecturing was. He was in every way best fitted for this. He was a born student, and took high rank at all the many schools where he so enthusiastically pursued his studies — Phillips Academy, Andover; Yale and Harvard Universities; Andover Theological Seminary; Halle, Leipsic, Berlin, and Heidelberg. He was further educated by wide travel. Besides the different countries of Europe, he visited Egypt and Syria, India and Ceylon, China and Japan, Australia and the Hawaiian Islands, lecturing extensively in most of them.

Besides the Boston Monday Lectureship, which he founded and conducted at high noon with audiences that crowded the spacious Tremont Temple for fourteen years, beginning in 1875, he lectured in all parts of the land, delivering set courses in many of the principal cities. He made 135 public appearances in Great Britain.

He loved his native country intensely, and counseled, for the most part wisely, as to the measures best adapted to its prosperity. He stood strongly for civic righteousness in all its forms. He was a stalwart champion of every good cause. The Indian, the Negro, the Chinese, and all oppressed humanity found in him a true friend and powerful advocate. His



Joseph Cook

[Courtesy of Houghton, Mifflin & Co.]

denunciations of the saloon, of Mormonism, and of everything else which seemed to him a menace to society, were terrific. Prohibition of the liquor traffic, upright legislation of all kinds, orthodox theology, and evangelical religion had in him a resolute exponent and steadfast upholder. He was always independent and fearless. Financial heresies received no quarter at his hands. Every kind of demagogism was thoroughly exposed. The Current Events preludes to his more formal lectures were always timely and very effective.

In doctrine his position was strongly conservative, so much so that he seemed at times to be decidedly partisan. His extreme positiveness of statement about things not admitting of such violent dogmatism alienated and offended many; but doubtless he could not help it. He was thoroughly conscientious in every utterance. He honestly felt himself called to stay the tide of liberalism, and to warn the public against some leaders, high in regard with that public, whom he deemed misleaders. He made some mistakes, but he did his best to keep men to the old moorings and stop the drift of the times. Complete success in such an undertaking was not possible, but we honor him for his endeavor. It may safely be said that he bravely tried to make the world better, that he consecrated all his powers to the propagation of what he deemed the truth, sparing no pains and refusing no risk at

the call of duty. He will not soon be forgotten.

In addition to the millions of readers he secured through the reports of his lectures in the public journals, the books which embodied them, eleven in number, have had wide circulation, both in this country and in other lands. "Biology," the most popular, is in its 19th edition, "Transcendentalism" in the 13th, "Conscience" in the 10th, and "Orthodoxy" in the 7th. These last two especially are well worth a re-reading; it is largely from them that we have made the extracts given below. His last public appearance, we believe, was on March 4 of this year, in Park Street Church, when he delivered his 253d Monday Lecture. The last thing that he wrote was a little poem, entitled "May," which we published in the *HERALD* of May 20. Some of his hymns, we think, will live.

A weighty personality, a very Boanerges in physical size and mode of utterance, aggressive and audacious, self-assertive and self-confident, gifted with a power of persuasive speech very unique, able to say striking things in a striking way, and to put into pithy, pointed phrases truths of abiding value, always tremendously in earnest, burning with energy, believing what he believed with all his might, vast multitudes who came under his wholesome influence will hold him in grateful remembrance, his few faults will rapidly fade from view, his services to his generation will bulk larger and larger the more carefully they are weighed, and his reward in the land of the living to which he has now been transferred will certainly be great.

Gems from Joseph Cook

The departure of the great lecturer makes it seemly to present our readers with some specimens of his style, some touches of the truth which he was accustomed to impart. We have carefully selected them from a complete edition of those lectures which will long remain his enduring monument:

— Cant is the use of cooled cinders in place of glowing coals.

— The most appropriate prayer, when one takes up the penny newspaper, is an invocation of the spirit of unbelief.

— Safe popular freedom consists of four things, and cannot be compounded out of any three of the four — the diffusion of liberty, the diffusion of intelligence, the diffusion of property, and the diffusion of conscientiousness.

— The secret of Mr. Moody's great usefulness is in a combination of three things — his total and immeasurably glad self-surrender to God, his fervid oratory alive in every part with biblical truth, practical sagacity, and fathomlessly genuine consent to conscience; and his most uncommon good sense in organizing religious effort in those forms which bring the converted and the unconverted face to face in conversation, biblical study, and prayer.

— By Nature we mean always God's will expressed in His works.

— There are six universals in the Bible, and these have been mistaken for a seventh universal which is not there. Universal atonement, universal benevolence of God, universal providential care of God, universal prevalence of the Gospel, universal resurrection, and universal reign of Christ — these six universals are in the Bible. They have been mistaken for a seventh universal, namely, universal salvation, which is not there.

— There are four Testaments: an Oldest and an Old, a New and a Newest. The Oldest Testament is the Nature of Things. The Newest is

[Continued on Page 855.]

NATIONAL HYMN

O God, beneath Thy guiding hand
Our exiled fathers crossed the sea,
And when they trod the wintry strand,
With prayer and psalm they worshiped Thee.

Thou heardst, well pleased, the song, the prayer,
Thy blessing came, and still its power
Shall onward through all ages bear
The memory of that holy hour.

Laws, freedom, truth and faith in God
Came with those exiles o'er the waves,
And where their pilgrim feet have trod
The God they trusted guards their graves.

And here Thy name, O God of love!
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more.

— Leonard Bacon, D. D.

THE MOTHER CHURCH OF METHODISM*

REV. W. HARRISON.

WESLEY'S CHAPEL, City Road, London, is a centre of profound interest to universal Methodism. No other spot in this modern world possesses to the Methodist community so many sacred associations and inspiring, imperishable memories. The Annual Conference of British Methodism, held in August, 1899, was the twentieth which has met within its historic walls.

We do not wonder that, as the visitor stands for the first time within the precincts of this Mecca of a worldwide Methodism, strange and glad sensations thrill the soul. Troops of bright and holy recollections are marshaled around this famous shrine, and we are not surprised that the eyes and thoughts of millions are centred here. Processions of devout pilgrims from almost every land have passed through those hallowed aisles, and with hushed and reverent steps have walked around the graves of Wesley and his honored dead. England possesses few religious structures so richly fraught with such lofty and sanctified associations, and we envy not the heart that does not warm to finest feeling in an atmosphere like this. For over one hundred and twenty years this building has been a place of widest interest, and a bright succession of memorable scenes have transpired within its walls. Ranks of representative men of early Methodism, excluded from the galleries of earthly fame, here file before us, and the holy house is fragrant with their heroic names and deeds. Spiritual giants of departed years here touch us with their invisible wands, and send us away to thought and toil under the purest of all fascinations, and with the inspiration and power of some peculiar and blessed charm. To stand on this favored spot of Methodism, within the pulpit once occupied by Wesley and his noble helpers, in the house in which he lived, and within the room where he died, is to come near the very beginnings of a movement which was destined to arouse the world from its long deep sleep, and to touch, as it were, the very springs of what is now a vast,

* The place appointed for the Methodist Ecumenical Conference, in September next.

beneficent river, sweeping on in affluent streams across the earth.

It is no wonder that ten thousand persons entered this noble sanctuary to look at the placid countenance of the great apostle of the new evangelism as he lay in his coffin, for already the spiritual slumbers of a nation had been broken by his instrumentality, and the day-dawn for aggressive Christian achievement had sent its first blush of promise over all the land. Consecrated hands had lifted the torch of Gospel truth, and clarion voices, which the fiercest antagonisms had failed to hush, rang out in burning words the

over half a century, traveled two hundred and fifty thousand miles when railways were unknown, sent out over two hundred publications which he wrote or compiled, and preached forty thousand sermons. This man "sent from God, whose name was John," was the embodiment and expression of forces which have already wrought out mighty moral renovations, and his sons and successors are today heard speaking in more tongues than were ever spoken in the whole Roman empire at the time of its widest extent. American Methodism alone at the end of a century and a half outnumbers



arrival of a new era and the starting of a movement which was to multiply its energies and go forward in its march of Christian triumph until it should stand out as it does today the dominant Protestant religion in the world.

What a constellation of worthies shine in this cathedral of Methodism! We are touched to tenderness, if not to tears, when we remember the throngs of distinguished men who have ministered within its walls, and whose remains now sleep so peacefully amid all the noise and roar of London's infinite excitement and complicated and tumultuous life. Among the names which have found a memorial in this shrine of Methodism's illustrious dead are John and Charles Wesley, John Fletcher, Adam Clarke, Richard Watson, Thomas Coke, Joseph Benson, Thomas Jackson, Jabez Bunting, Robert Newton, William Shaw, John Mason, Theophilus Lessey, Edmund Grindrod, Dr. Waddy, Sir Francis Lycett, Dr. Jobson, W. M. Punshon, Dr. Moulton, Gervase Smith, and many others. In the presence of these chronicles of the good and great, our best emotions are uppermost, and while there comes over us an unspeakable pathos as we think of their vanished forms, there still remains the redeeming fact that such lives as these make our humanity majestic and invest it with a dignity and attractiveness which time's fierce hand cannot destroy.

This Westminster Abbey of Methodism is a perpetual commemoration of the man who, during his wonderful ministry of

the entire census of Christianity at the end of the first three centuries.

To look into this venerable fabric where much has transpired to give existence and form to Methodist institution and law, to stand among its thronging and inspiring memories, to walk with subdued feelings around the graveyard where a glorious company of over five thousand of the early Methodists await the resurrection of the just, is to get near departed generations and to feel the first warm, full throb of a movement which has given a mighty impulse to the spread of evangelical Christianity, and is evidently destined to travel every continent and island on the earth and in its high and holy mission to elevate and bless the world.

We do not wonder that Dean Stanley, fully appreciating the moral and religious significance of the place and its memorials and traditions of more than a century, once declared, in the broad catholic spirit which distinguished him, that he would give a hundred pounds to preach from its pulpit.

Never was City Road Chapel more prized and honored than today. The quite recent commemorations held within its precincts have only tended to impart charm and significance to the famous shrine. Never in all its history did such a representative and brilliant assembly surround this dear old abbey of Methodism as met two years ago this summer. The work of enlargement and renovation having been completed, the re-opening ceremonies were of such a character as to

send a thrill of pardonable delight and pride through the whole extent of universal Methodism. Lord and Lady Strathcona, Sir John Lubbock, Sir Henry Fowler, Mr. Asquith, M. P., Mr. Perks, M. P., Bishop Warren, Hugh Price Hughes, W. L. Watkinson, Dr. Rigg, Dr. Jenkins, C. H. Kelley, Dr. Joseph Parker, and many others, took part, and all were intense and eloquent in their tributes to the mission of Methodism and to the saintly men whose names and memories are now chronicled in this cherished house of prayer. Dr. Parker, in his noble and timely sermon on that occasion, declared Wesley's pulpit to be one of the most illustrious pulpits of the world. Sir John Lubbock expressed the deep sympathy felt by other communions in the great services of the Methodist community. Lord Strathcona said that Methodism had been one of the great factors in the building up of Canada and the empire, and Mr. Asquith said that Methodism was an illustration of the enduring vitality of movements born of enthusiasm, and declared that John Wesley belongs not to a sect, not to Methodism only, but to England and Christendom.

Without any desire to utter an empty boast, we have not the slightest hesitation in ranking the Westminster Abbey of Methodism among the most richly memoried buildings in the world. One of the most attractive parts of the program of the great Methodist Ecumenical Conference which will assemble in London on the fourth of September next, will doubtless be the old historic chapel in which the representatives of a worldwide Methodism have arranged to meet.

Dorchester, N. B.

NATURE'S CLIMAX

REV. GEORGE SKENE, D. D.

IN the midst of a dry and thirsty land we found springs of water. Where Nature appeared most ragged and poverty-stricken, even her protruding bones have proved to be composed of precious metals. The great dust heaps, glaring in the sun without a vestige of life, are yielding up some exceedingly interesting relics of a vanished people. The Archaeological Society of Phoenix has begun the excavation of one of the extensive ruins near the city, and the workmen are finding many things of interest to the antiquarian. It would be pleasant to tarry longer in this locality where the oldest and the newest life are so strikingly in evidence, but we have other plans. From the fertile valleys, from the ruined cities, from the deserted dwellings in the cliffs, from the deep places in the earth where men delve for gold, we turn to look upon a work of God which human hands can never improve, neither can they spoil it. If there is a more wonderful creation in all the world than the Grand Canyon of Arizona, human eyes have never looked upon it. The thought of attempting to describe it frightens me almost as much as did my first approach to the rim of the great chasm. If I should borrow the words of many masters in descriptive writings who have attempted to portray this sublime scene, I should convey to you but a dim idea of what it really is. At best you could be made to see only "as through a glass darkly." The majesty of the cliffs, the fathomless depths of the gulfs, the weird shapes and colorings of the rock strata, are things for the

imagination to play with, but not for the mind to comprehend.

Will you follow me as well as I may be able to lead you from the little frontier town of Williams on the Santa Fé road, over the Grand Canyon branch for sixty miles? Here we find an old-fashioned stage with four sturdy steeds waiting to carry us over the remaining ten miles of plateau to the rim of the gorge. The air and sky are clear, the road is good, the horses full of life, and the ride exhilarat-



VIEW IN THE GRAND CANYON

ing. As we near the end of our journey the only changes we note in the character of the country are that the trees are larger and the rocks nearer the surface. We are not in the mountains, and there is nothing to indicate that we are within a thousand miles of the greatest canyon in the world. At length our journey is over, and we alight from the coach in a grove of stalwart pines. Nothing unusual is in sight as we walk towards the little log hotel only a few rods distant. As we step around the corner of the house we find, right at our very feet, a gulf more than three thousand feet in depth—a sheer precipice, without a tree or rock to break the awful plunge we feel almost constrained to make. I felt the strength oozing from my limbs; my breath quickened and a strange sensation of giddiness came over me. By a desperate effort of the will I pulled myself together and turned my back upon the scene until I could recover my equilibrium. At a safe distance from the rim of the chasm I again ventured to face the thing I had journeyed hundreds of miles to see.

We were on the south side of the Canyon, and the late afternoon sun shot its rays into every crevice on the northern side and tipped with glory every sullen crag. Strata of limestone glistened like silver bands between layers of sandstone of every conceivable color and shade. The rocks are shaped by erosion into all sorts of fantastic forms, so that with little effort of the imagination we see castles with lofty towers and turreted battlements; pyramids, domes, cathedrals, amphitheatres spacious enough to hold an audience of a million people; indeed, one may find whatever shape he looks for. Our point of view is at the head of "Bright Angel Trail," looking to the northern side of the Canyon thirteen miles away. For a distance of about two hundred and forty miles the average width of the Canyon is thirteen miles. Nowhere are the sides of the gorge parallel, but a series of tremendous cross chasms and projecting peaks make a ragged yet majestic setting for the turbid river which rushes on forever more than

six thousand feet below the rim. As one stands upon the brink of the broad plateau, he is confronted by a scene whose majesty and beauty are well-nigh unbearable. We feel as if we had drifted from every familiar anchorage of human experience. We breathe with difficulty and vainly struggle to relieve our pent emotions with words. The senses fairly reel before the awful majesty of this titanic creation. No less a master of the pen than Charles Dudley Warner says of it: "Hu-

man experience has no prototype, and the imagination has never conceived of its forms and colors. It is impossible to convey an adequate idea of it by pen or pencil or brush."

The common notion of a canyon includes two lines of perpendicular walls with a ribbon of a river at the bottom. Such a description does not even suggest the character of this gorge. It is as if the earth, under some tremendous stress, had been rent asunder, and in the after-effort to heal the wound weirdly-shaped excrescences had been squeezed from its torn sides, making the closing of the breach forever impossible. It is not a canyon, but a vast, ragged break in the great plateau. Standing on a projecting peak on the rim, we look up and down for a distance of fifty miles or more on a broad under-world filled with rugged mountain ranges on whose sides and summits are innumerable gigantic architectural constructions. In the broader openings are pyramids of vast dimensions, some of whose summits rise almost to a level with the eye, while their bases are lost in the shadows six thousand feet below. Great isolated mountains rise out of these depths, terraced with walls of masonry, bright with horizontal lines of color—yellow, white, gray, orange and dull red, brown, blue, carmine and green, now under the sun's strong rays each flashing out in clearest definition. Again, under a passing shadow as the sun hides behind a cloud, the colors lose their individuality and blend into an indefinable mellow light. The picture changes constantly, every minute bringing new surprises in beauty and grandeur. But it is presumption for me to attempt what men far more skillful with ink and pen have pronounced impossible. Let me simply advise the rallying of all the powers of your imagination; excite them to the most extravagant conception of huge dimensions, fantastic forms and brilliancy of coloring, then know that you have not approached the marvelous grandeur of Arizona's Grand Canyon.

If from the rim looking downward we found the experience thrilling, from the

depths looking skyward we were to enjoy sensations equally stirring. By a zigzag trail down the almost perpendicular side of the gorge we made our way on mule-back into the depths of this mighty under-world. How small we felt as, like little insects, we crept about the rocks, invisible to the friends on the canyon's rim who flashed a mirror in the sun to let us know that they were thinking of us. How great and marvelous the works of God appeared as we traced their rugged profiles against the

into its colossal area, I seemed to be looking down upon a colored relief-map of the mountain systems of the continent. It is not strictly one canyon, but a labyrinth of canyons, in many of which the whole Yosemite could be packed away and lost. Thus one of them, the Marble Canyon, is of itself more than three thousand feet deep and sixty-six miles long.

"It is evident, therefore, that all the other canyons of our globe are, in comparison with this, what pygmies are to giants, and that the name Grand Canyon, which is often used to designate some relatively insignificant ravine, should be in truth applied only to the stupen-



VIEW IN THE GRAND CANYON

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bright blue sky! It was a day never to be forgotten. As we retraced our steps, and after six hours in the saddle emerged from the shadows of an untimely night, we felt as if we had been to another world, and somehow that impression still lingers with us.

I wonder if my friends who read this letter will accuse me of extravagance in my effort to tell them a little of what I have seen? If they should, let me find vindication in the following lines from Mr. John L. Stoddard, the well-known traveler and lecturer:

"At last I hurried through the intervening space, gave a quick look and almost reeled. The globe itself seemed to have suddenly yawned asunder, leaving me trembling on the hither brink of two dis severed hemispheres. Vast as the bed of a vanished ocean, deep as Mount Washington, riven from its apex to its base, the grandest canyon on our planet lay glittering below me in the sunlight like a submerged continent, drowned by an ocean that had ebbed away. At my very feet, so near that I could have leaped at once into eternity, the earth was cleft to a depth of six thousand six hundred feet — not by a narrow gorge, like other canyons, but by an awful gulf within whose cavernous immensity the forests of the Adirondacks would appear like jackstraws, the Hudson Palisades would be an insignificant stratum, Niagara would be indiscernible, and cities could be tossed like pebbles. As brain grew steadier and vision clearer, I saw, directly opposite, the other side of the canyon thirteen miles away. It was a mountain wall, a mile in height, extending to the right and left as far as the eye could reach; and since the cliff upon which I was standing was its counterpart, it seemed to me as if these parallel banks were once the shore-lines of a vanished sea. Between them lay a vast, incomparable void, two hundred miles in length, presenting an unbroken panorama to the east and west until the gaze could follow it no farther. Try to conceive what these dimensions mean by realizing that a strip of the State of Massachusetts, thirteen miles in width and reaching from Boston to Albany, could be laid as a covering over this canyon from one end to the other; and that if the entire range of the White Mountains were flung into it, the monstrous pit would still remain comparatively empty. Even now it is by no means without contents; for, as I gazed with awe and wonder

dous earth-gulf of Arizona. At length, I began to try to separate and identify some of these formations. Directly in the foreground, a savage-looking mountain reared its splintered head from the abyss, and stood defiantly confronting me, six thousand feet above the canyon's floor. Beyond this, other mountains rise from the gulf, many of which resemble the Step Pyramid at Sakhara, one of the oldest of the royal sepulchres beside the Nile. But so immeasurably vaster are the pyramids of this canyon than any work of man, that had the tombs of the Pharaohs been placed beside them, I could not have discovered them without a field-glass.

"The coloring of the Grand Canyon is no less extraordinary than its forms. Nature has saved this chasm from being a terrific scene of desolation by glorifying all that it contains. Wall after wall, turret after turret, and mountain range after mountain range, belted with tinted strata, succeed one another here like billows petrified in glowing colors.

"To stand upon the edge of this stupendous gorge, as it receives its earliest greeting from the god of day, is to enjoy in a moment compensation for long years of ordinary uneventful life."

FROM HOBOKEN TO HALLE

III

REV. W. W. GUTH.

GOING from Rotterdam to Delft we had our first experience with European railways. To compare them at all favorably with ours, is a slander upon the American railway. The ride through the country also gave us an insight into the canal system of Holland. Everybody who has read anything at all about Holland knows that the canals are higher than the surrounding land. To witness this fact for the first time, however, is a great surprise. How the water is kept in its bonds all over the territory of Holland is a wonder. As the water is higher than the land and cannot be seen some distance away, the boats propelled by sails look as though they were skimming over the meadows.

Delft was for us the prettiest place in Holland. So clean and neat, and in many

respects dainty, it seemed more like wandering through a pictured rather than a real place. Here Hugo de Groot (Grotius), the statesman and scholar, was born. A monument in the market-place in front, and a tomb inside the Nieuwe Kerk, commemorate this fact. The church was built during the years 1384-1396. Its tower (375 feet) is the highest in Holland. Inside this church, also, is the magnificent monument of William of Orange, "the founder of Dutch independence," who was murdered in Delft in 1584. We saw the staircase in the Prinzen-hof which he was descending when he met his fate. The attendant points out in the wall two holes where the bullets are said to have lodged after passing through their victim. One of these holes is as big as a man's fist and deeper than the middle finger is long. In the other we were able to put the whole fore-part of our hand. We could not learn how much these holes grow in size every year. In Delft we of course invested in some of the genuine Delft-ware, regretting that the condition of our funds forced us to leave so many coveted pieces behind.

Going on to The Hague we passed Ryswyk, the place where the celebrated treaty between England, France, Germany, Holland and Spain was concluded in 1697. The Hague is claimed to be the most beautiful place in Holland. They say the Hollander makes his money in Rotterdam, invests it in Amsterdam, and spends it in The Hague. Appearances seem to bear this out. The Dutch name of the place is 'S Graven Hage, or simply den Haag, and means "the Count's enclosure," or "hedge," to indicate the hunting resort of the counts of Holland which once existed there.

Our first pleasure was a ride on the top of a tram to the famous Dutch seaside resort of Scheveningen. The long walks and driveways, bordered and arched by trees then budding into leaf, and so many beautiful homes all in one stretch, made the excursion an especial delight. Scheveningen itself is a fishing village. Two boats had just anchored with their catch of fish. The fish, mostly flounders, were spread out in rows on the sand, and three officials stood in a surging crowd of fisher folk (men, women, children and dogs), and auctioned off the respective lots. This was a splendid opportunity to study the fisher character and life of Holland.

The Hague is the Queen's residence and seat of government. We roamed through the palace, the attendant taking special pains to show us the room in which the young Queen was married, the place where she stood during the ceremony, the chair in which she sat, etc., and especially to point out the gifts to the young bride from the different rulers of the world. Expensive, but cheerless, things they are. The one from President McKinley the Queen has taken to her summer house. To see the gifts from Li Hung Chang and the Czar of Russia side by side with one from the Pope of Rome to a former ruler of Holland, was strange. The piano in the palace, which is principally used, is an American Steinway. The other attractions of The Hague are the Huis ten Bosch, the so-called "House in the Woods," and the art galleries. In the former, after the visitor has been piloted

through several rooms of more or less interest, the door of the Orange Room is suddenly opened, and a view that must be lasting in its impression is presented. We enter a large octagonal hall fifty feet high, surmounted by a cupola. The sides and ceiling of the room are covered with paintings portraying the life of Prince Frederick Henry from the cradle to the grave — nay, more than the earthly life, for before his birth his father, William the Silent (who was killed in Delft), is represented as having premonitions concerning him; and after the death of the Prince we are shown his triumphant entry into heaven. Nine artists of the school of Rubens were engaged four years in painting these scenes. The principal picture, covering the most space and which is seen first on entering, is the suggestive representation of the young Prince's triumph over vice, sickness and other enemies of youth. It was in the Orange Room that the Peace Conference was held. In another room the attendant showed us with unaffected pride the portrait of John Lothrop Motley.

The Hague is rich in art. Here are Rembrandt's "School of Anatomy," "Simeon in the Temple," and "Susanna," besides many portraits and other pieces; Paul Potter's far-famed "Bull;" Van Ruysdael's "Distant View of Haarlem;" several noted examples of Jan Van Steen, Franz Hals, Van Ostade, Rubens, and other Dutch masters, besides Murillo's Madonna. A writer in ZION'S HERALD recently named "the twelve masterpieces of art." The list was incomplete because Rembrandt was omitted.

A minor painting by Cignani, representing "Adam and Eve Tempted by the Serpent," in a wonderful way depicts Adam wavering to take the apple Eve so subtly offers him. His hand is already outstretched toward the apple, but still he hesitates between love and fear. The serpent is an interested onlooker, holding another apple to give Eve as soon as she can induce Adam to take the first.

We were in The Hague on Prince Henry's birthday, the first since his marriage to the Queen. The city was in holiday dress, and almost as much noise was made at night as on a Fourth of July in America. Holland esteems the Queen with loving recognition, and is not at all averse to her consort. He is especially interested in forestry. The Queen's birthday present to him was a piece of swamp land which he immediately began to drain and prepare for arborage.

We spent a half-day each in Leyden and Haarlem. In Leyden, beside the town itself, the university and the site of John Robinson's house in the Klok Steeg were the only attractions. Approaching Haarlem we come in sight of the wonderful tulip and hyacinth beds. Such masses of color, spreading over field after field, are nowhere else to be seen. The bulb craze in Holland and the reckless form of gambling it took in 1636-1637, are historical. The celebrated "Semper Augustus" sold for 13,000 florins (\$520). When the craze subsided the same bulb sold for twenty dollars. The richness of the color in Holland's tulip and hyacinth fields suggests a reason why her painters are known as the master colorists of the art world.

We were paid for our stop in Haarlem, besides seeing the best of Franz Hals' art, by hearing the organ recital in the Groote Kerk de St. Bravo. The organ was built in 1735 and is said to be the largest in the world. A public recital is given every Tuesday and Thursday.

Amsterdam is the sight-seer's Mecca in Holland. Here we saw the typical Hollander in business and pleasure. The Kalverstraat, a narrow alley-way running from the Dam, a point of convergence of all the tramways near the palace to the Rembrandt Plein, is alone worth a visit to Amsterdam. Here all classes of people are seen from early morning until late at night pushing and rushing along as though life were merely to hurry up and down the Kalverstraat. Most of our time was spent in the Ryks and Municipal Museums. In the former are Rembrandt's "Night Watch" and "The Stamp Masters;" in the latter the best examples of Josef Israels. The pen cannot describe a masterpiece of art. Only a person entirely devoid of artistic taste can stand before the "Night Watch" and be unconscious of the genius of the work. We shall not attempt to describe this painting. Israels' pictures are of the sad and lonely in life. "Passing the Graveyard," a father and two small children going by the grave of the mother; "Alone in the World," an aged woman at the bedside of her companion in life who has just died; "After the Storm," the wife and mother looking out to sea fearful as to the fate of husband and son — strike the sympathetic chords and make one long to speak a word of comfort to the bereaved and troubled. Israels' "Saul and David" is glorious with hope despite the awful melancholy of Saul. The very fingers of the shepherd musician, as he thrums his harp, tingle with music, and his hopeful look toward the city of Jerusalem all bathed in the splendor of heaven's sun, makes one forget the gloom and distress of Saul.

There was much to see in the palace. It is a cold, dreary place, large and comfortable. The Queen spends just six days of the year here. We were fortunate to be there just a few days after her visit and so had the opportunity of seeing the different rooms in their royal dress. The throne room is not very large and contains the chair in which the Queen sits as ruler. Beside her, lower down, sits the Prince Consort. Here is a case where the wife in fact rules.

We made a trip across the Zuider Zee to the Isle of Marken. One can hardly believe that a people so near to perfected civilization can maintain the life and habits of the sixteenth century. Our boatman had on a pair of flowing bloomers gathered at the knees. As he stood at the helm or managed his sails the winds inflated these trousers to a most comical degree. Strange to say, he spoke excellent English. He lives in a two-by-four house that came down to him from his father's fathers, and has some pieces of antique furniture and brass ware that would drive the antique-hunter's heart to palpitation.

We come into Germany by way of Utrecht and Arnhem. The difference between the Dutch and German landscapes is at once observable. The former is as the work of a cameo in which each

detail is carefully set; the latter like the large canvas in which neither paint nor space is saved. In many respects the cameo is the more pleasing work of art. After twenty-four hours of almost continuous and uninteresting travel, we arrived in Halle, and, for the time being, at our journey's end.

CRIMINAL REFORMATION

REV. GEORGE MATHESON, D. D.

"Lift up the hands which hang down, and the feeble knees, lest that which is lame be turned out of the way; but let it rather be healed." — HEBREWS 12: 12, 13.

I UNDERSTAND the passage to mean, "It is better to reform the erring than to extinguish them." There are two methods by which the road may be cleared of the lame — either by turning them out of the way or by healing their lameness. The first is the drastic method. It would purify the air by killing those who are diseased; it would starve the leper and starve the Magdalene. The second is the method of Christ; it would lift up the hands that hang down and reanimate the feeble knees. The first was the world's method — the Roman's method. It said of every unpromising tree, "Cut it down; why cumbereth it the ground?" But the second said, "Wait till I have digged round about it; pause till I have tried the effect of a better environment; I would rather have it healed than killed."

Lord of love and beauty, I thank Thee that Thou hast sacrificed the beauty to the love! I thank Thee that Thou hast suffered the barren fig tree to cumber the beauty of the ground; it is a breach of art, but it is a triumph of love. There are many things whose absence would make Thy world more fair. There are tares sown among the wheat, and they mar the glory of Thy field. "Wilt Thou that we go and gather them up?" cry a thousand voices. If it depended on us there would not be one spared. The tares offend our sense of beauty; in the interest of art we would sweep them away. But with Thee there is a deeper interest than art, it is love. Men cry, "Put out the lame from the company of the runners, they spoil the picture." Thou sayest, "Gather them in still more." Thou surroundest the imperfect with the pure that they may inhale their purity. Thou settest a spiritual child in the midst of the spiritually strong. Thou placest a possessed soul at the foot of the Transfiguration Mount. Thou sufferest an outcast woman to touch Thee with her tears. All the briars of Thy garden are laid beside the roses. Thou wouldst have beauty to commune with deformity. Thou bringest Judas himself to the farewell feast of love on the chance that he may catch the glow. I bless Thee that Thou hast put art below love. I bless Thee that the symmetry has been sacrificed to the sympathy. I bless Thee that in Thy temple the lame man stands beside the gate of beauty; it mars the prospect to the eye, but it opens up a prospect to the heart. — *Christian World.*

— Men do not go to church to hear the music, for better music can be found at the concert halls. Men do not go to church because of the club attractions, for there are more entertaining clubs elsewhere. Men do not go to church to listen to an oratorical address, for there are few orators in the pulpit, and no man can be an orator fifty-two times a year. People do not go to church to while away an hour. They go because they want to know about God and an invisible world. What they are seeking is a life of love and peace. You ministers must give it to them, must show them the way, or you have no business in the pulpit. — *Lyman Abbott.*

THE FAMILY

A STORY AND ITS LESSON

CLARA SOUTHARD HAMMOND.

In a little, humble cottage,
By the ocean wide and wild,
On a bleak and lonely island,
Lived a mother and her child.

Sometimes life seemed poor and meagre
To this mother's heart so true,
And oftentimes she felt a yearning
For some greater work to do.

Yet she watched, and prayed, and labored
For her loved and only son,
Faithfully each task performing,
Till her earthly race was run.

And her prayers were not unanswered,
Neither was her toil for naught,
For the lad became a bishop,
And his life with good was fraught.

Many souls he cheered and brightened,
As the way of life he trod;
Many, through his earnest labors,
Sought and found his mother's God.

Oh, the lesson, sweet and helpful,
That should come to you and me,
From the story of that mother
In her home beside the sea!

How it tells us to be faithful,
Let no doubts or fears intrude,
For the Master, wise, unerring,
Knoweth what is for our good.

That the niche in which He placed us
Is the one we best can fill;
Though another seem more fitting,
We should trust His wisdom still.

Tenderly our lives are guarded,
For our Lord is ever near;
Ere we call Him, He will answer,
While yet speaking, He will hear.

Orono, Me.

Thoughts for the Thoughtful

Honest bread is very well; it is better that makes the temptation. — *Douglas Jerrold.*

Ah! if men but knew in what a small dwelling Joy can live, and how little it costs to furnish it. — *Souvestre.*

Thou art not come into this world to choose out its pleasanter places, but to dwell in those where thou wast born, and whereof thou wast appointed to be a citizen. — *Epictetus.*

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure. — *Canon Farrar.*

Crowns of glory ain't wore in this world, but it's my 'pinion that them that does the hard jobs here will stand a good chance of havin' extra bright ones when they get through. — *Louisa M. Alcott.*

It is not unusual to hear it proposed to withhold from floral offerings in order that the money may be given to missionaries; or to stint the side of luxury for the side of necessity. But there is no definitive line between flowers and missionaries, any more than there is between necessity and luxury. Many a flower has proved itself an efficient missionary. Money is often

wasted on flowers and sweets, but so also it is sometimes wasted in buying bread and salt. There can be no invariable rule that the rose and the pansy must give way to the missionary, or that the glass of jelly must give way to the loaf of bread. — *Patterson Du Bois.*

Men get nervous and wish everything done in a day; but God's day is sometimes a thousand years. It requires months for the Almighty to perfect the flower that we tread under foot in our haste. It takes Him a whole season to finish the golden fruit that we can waste in a moment's time. He puts a thousand years into the majestic growth of the oak that the woodman can spoil in an hour. Though nations are suffering with famine, the wheat-fields grow not one day earlier. Though the ripening of the fruit by a week's time would vastly increase its value, yet man must patiently wait God's slower way. The conditions of haste do not enter into the Divine plans. — *D. O. Mears, D. D.*

We want religion that softens the step, and turns the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvest-moon, and makes the happy home like the Eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them. — *Helpful Thoughts.*

There was once a stupendous apartment without supports in the great cave of Kentucky. But following the upheaval that formed the cave, water began to percolate through the dome and fall drop by drop to the floor. An invisible sediment of carbonate of lime was left by each drop on the ceiling and where it fell on the floor. Nature's workmen had begun to pillar that mighty dome. By day and by night, without let or hindrance, the work went on. At last the stalactite began to hang from the vault and the stalagmite to rise from the floor, and long before the eyes of man looked into that little world, the pillars from above and the pillars from below had met and a thousand columns supported the overhanging roof, until now all the railroads in the state might roll their cars over the place, or you could pile another continent upon it, and it would not yield an inch. Thus character is always stalactitic in its formation, begun in a moment, but running on through a lifetime and coming to an absolute permanence. Never a drop of truth percolates through the heart that it does not leave a sediment of strength. Never a thought, word or deed that does not leave some eternal effect. — *Gerard B. F. Hallock, D. D.*

So many bells ring out in our lives. The morning awakening bell, and the school bell; the work bell for the mechanic, and the shop bell for the assistant; the visitor's bell on one side of the door, and the tradesman's on the other; the wedding bells with their merry peal, and the funeral bells with

their sorrowful monotone; the bicyclist's bell warning the foot passenger on to the pavement, and the bells on the sleigh horses, as they draw the vehicle over the frozen snow. To many of these, in times past, we have given a lethargic, listless, and indolent response; we have resented their intrusion on our slumbers and plans; we have chafed against their peremptory summons. But enough of this. Henceforth, let us hear in their clangor or chime the call of God to the tasks to which He summons us; let us obey with alacrity, looking to Him for grace and strength to do whatever He would have us do, and realizing that on each the inscription of Aaron's frontal-piece is engraven: "Holiness unto the Lord." — *Rev. F. B. Meyer.*

From cellar unto attic all is clean;
Nothing there is that need evade the eye;
All the dark places, by the world unseen,
Are as well ordered as what open lie.

From winter's revelry and summer's ease,
Souls seem to get as foul as houses do;
Each spring, each autumn, revolution sees;
And they are "swept and garnished all anew."

Spirit, how is it with those rooms of thine?
What front the world look very clear and fair;
Thy curtains are so white, thy windows shine;
Are dirt and cobwebs hiding anywhere?

Ah! souls are houses; and to keep them well,
Nor, spring and autumn, mourn their wretched plight,
To daily toil must vigilance compel,
Right underneath God's scrutinizing light.

— *Charlotte Fiske Bates.*

THE COMING YACHT RACE

REV. L. H. DORCHESTER.

IT is now just a half-century since the New York Yacht Club sent the "America" across the ocean to sail in a race that was open to all the world. In 1851 there was an exhibition of industry in the city of London, and an international yacht race was thought to be a fitting close of the festival. American manufacturers had made such an indifferent display as to create in the Old World a feeling of contempt for the growing nation across the water; and when it became known that an American yacht had been sent over to contest for the cup with the finest racers of the world, her backers were thought to have engaged in a hazardous expedition. No Englishman thought for a moment that a foreign boat, and much less an American boat, could ever beat those built by the most celebrated English builders. However, the day came, and the "America" appeared with the other vessels, ready for the contest.

All England turned out to see them. When the signal gun was fired all the vessels broke away splendidly, except the "America," and the first half-hour found her far in the rear. But this did not continue long, to the evident astonishment of all who witnessed the race. The little ship from over the water drew up to and passed her rivals one by one, and soon left the swiftest of them far behind. The cup, therefore, became the prize of the "America," and was brought to this country, where it has remained ever since. Many attempts have been made by the English to recover it, but all in vain. How proud we were of the "Columbia," our successful defender two years ago, when Sir Thomas Lipton brought over the "Shamrock!" What interest we are now taking in

Lipton's new boat, the "Shamrock II," with which he is to make another gallant "try" for the coveted cup. Then, on this side, we have the old "Columbia" and the new boats, the "Constitution" and the "Independence," eliciting the keenest interest. From these the best racer will be selected, that we may do our utmost to hold the much-prized international cup. So that with the trial races within a few days, and the cup races in September, we are destined to have lively yachting times this season.

Now, in all this sport one thing is noticeable — the pains each builder has taken to make the best boat possible. It is also a significant fact that every new defending yacht for the past twelve years has made a decided advance over all previously victorious yachts. In the annual cruise of the New York Yacht Club two summers ago, a good opportunity to see the marked improvements made in yacht building was given as the boats came into Vineyard Haven, finishing their run over from Newport. In the fleet were the "Mayflower," "Volunteer," "Vigilant," "Defender," and "Columbia." Each was a victor in its day. But each was outsailed by the winning yacht of succeeding years. The "Mayflower," for example, winner of about twelve years ago, was outsailed by the "Defender" by some thirty minutes, in a three hours' run; while in the various trial contests the "Columbia," the new boat, was shown to be five or six minutes faster than the "Defender," the crack racer of the season before. Think of the study put into yacht models and rigging, and the actual improvement made, to produce all this difference in speed!

It is a pertinent question for us church people to ask: Do we make like progress in our work? Are we bettering the best from year to year? We are called upon to study to show ourselves workmen that need not to be ashamed. How is it with our characters, in overcoming evil and in doing good? What sort of improvement are we making? What kind of workmen are we? Are we intelligent students and valiant defenders of the Christian faith? Do we successfully meet the challenges of the adversary? "Let no man take thy crown!"

Boston, Mass.

Patriotism for Girls

THEY were talking of patriotism in the Sunday-school class, and one child was puzzled.

"I don't see how you can love your country," she said; "it's nothing but dirt. And anyway, there isn't anything for girls to do; they can't go and be soldiers. I guess patriotism's only for boys, isn't it?"

One may smile at the crude conception; yet, after all, how many of us advance very far beyond it? Have we got it into the very fibre of our life that our country means not soil, but souls? — that not fighting, but being a neighbor to every man, woman, and child within our reach, is the essence of patriotism? Realized so, who of us dare say that there "isn't anything for us to do?"

Are there no unjust laws to be redressed, no unhealthy places to be made pure, no unsightly ones to be made beautiful? Are there no poor to be made self-respecting, no ignorant to be taught, no little children to be cared for, no sick to be cheered, no burdened ones to be helped along their heavy way? There is work for the largest patriotism that the greatest heart can know. The question is, are we preparing ourselves for the task? The strongest body, the clearest brain, and the best-trained heart, are

needed. Are we training ourself, day by day, to give these to our country and our country's God? — *Wellspring.*

THE SILENT CITY

[The words, "Contiguere omnes," from the first line of the second book of the *Æneid*, were found scrawled on a wall in the excavations at Pompeii.]

"Silent they all became" — strange words to be
Uncovered in the dust, where ages keep
Their ruins, old and deep,
Where in that buried city by the sea,
In homes they builded and no longer
need,
Silent all are indeed!

Did he whose pencil traced the letters
there,
Do it for love of the Virgilian phrase,
In those far distant days,
Or see by some presentiment in the air
The shadow of the undiscerning fate
That laid all desolate?

These silent people, these whose names
are fled
Who day by day walked this deserted
place,
And saw each other's face —
We need not ask what human lives they
led,
Or with what prayers in that wild storm
of flame,
Silent they all became.

Men of our kind, they loved the earth
and air
And joy of being, loved to buy and sell,
Loved pleasure overwell;
Knew hope, ambition, disappointment,
care;
Called oft for help on some all-pitying
name;
So till the silence came.

Out of the dust that slumbers on the
ground,
What sounds unto the poet's ears arise,
What visions to his eyes!
Then in the present's loud, tumultuous
sound,
He finds what silences, where men and
walls
Are as the dust that falls!

— SAMUEL V. COLE, in *Critic*.

SILAS HENTY'S RUBE

MORRIS MARTIN.

SILAS HENTY had taken what his wife called a "sudden spurt" to attend the Fourth-of-July celebration over in Ripley, ten miles from his home. Mrs. Henty told a neighbor about it as she stood at her molding board in the kitchen rolling out pie-crust for the pies she was baking to put in her dinner basket.

"We hadn't any thought of trailing 'way over to Ripley to the Fourth until yesterday, when Silas said all of a sudden at the breakfast table that he guessed we'd go. I ain't any idee what made him take such a sudden spurt to go. I don't know when we have been to a Fourth-of-July celebration before. You know that us farmer folks are always pretty busy just at this time of the year. Then all the noise and fuss of a Fourth-of-July celebration tires me dreadfully. Still, I'm real glad Silas has took a notion to go over to Ripley to the doin's there. I have a good many acquaintances over Ripley way that I ain't seen for years, and I'll be sure to see them on the Fourth. Then I'm glad to have Silas get away from home and out among folks. It takes his mind off our trouble."

"He still feels it about Reuben leaving the farm, does he?" asked Mrs. Evans, the neighbor who was on such terms of intimacy with the Hentys that she could speak about a matter that the other neighbors never mentioned to them.

"Feel it, Sarah Evans? He don't say

so — in fact, he don't breathe a word about it; but it is my belief that he feels it more today than he did five years ago when he and Rube had their quarrel and Rube left home. And as for me, Sarah, do you reckon a mother ever gets reconciled to her boy, her only child, going away from home and being forbidden to come back?"

Her eyes filled with tears as she spoke, and she sat down beside her molding board with her doughy hands crossed in her lap. The tears began to course down her careworn face as she said:

"No, Sarah, Silas Henty ain't ever got over Reuben going away, and I never expect to get over it myself. It ain't easy to get over one's only child being ordered to leave home and never to come back, and that child going and minding his father's words. And all because Reuben didn't feel that he wanted to stay here and run the farm. Of course I can understand how Silas feels about it. You see this farm has been in the Henty family for more than a hundred years. It has come right down from father to son in all that time, and our Rube is the only Henty who did not take to farming. And father, he's set. Let him get an idea into his head, and there it sticks. He was set on Rube staying right here and running the farm, and handing it down to his own children when we were done with it. But I could see when Rube was only a little chap that he wa'n't cut out for farming."

"I never thought that he was myself," said Sarah Evans.

"He wa'n't," replied Mrs. Henty, with decision. "He was all for books, but he couldn't help that. I guess he got that streak from my side of the house. My father was real bookish, and one o' my uncles wrote a history once and another one was governor of his State. And my mother had a brother who was a college president, and I guess Rube took after him."

"Do you hear from Reuben now?"

"Indeed I do. He writes me regular — beautiful letters that his father won't look at nor hear a word of. He wouldn't let me write to Rube if he could help it, but no man has a right to forbid a mother writing to her own son, speshly when he ain't done a thing really bad. It's bad enough to be sep'rated for five years from one's own boy, let alone not even having the privilege of writing to him. If I live until fall, I'm going to the city to see Rube, no matter what Silas says."

"I would if I were you, Mary Henty, I swan if I wouldn't! I'd like to see my husband keep me from going to see one of our boys under the same circumstances, now I just *would*! He would have his hands full of it, now I'll be switched if he wouldn't! Reuben's doing well, isn't he?"

"Yes, he is. He's studying law and getting along fine. He sent me a paper telling how he had been asked to speak at a big meeting in the city, and the paper cracked his speaking up to the skies. You know he was the best speaker there was in our school here. Well, I must flax 'round and finish up my pies and make a loaf of cake to take with us tomorrow. I'm going to make a loaf of my white cake, but I s'spect I'll get to crying

over it, for Reuben was always so fond of my white cake, and I think of him every time I make a loaf of it. I wish that he could have a big piece of it now — dear boy!"

It had been five years since Reuben Henty had left home for the reason his mother had given in her talk with Sarah Evans. It had been a bitter disappointment to Silas Henty when his only child had refused to follow in the footsteps of so many of his ancestors and become a farmer on the fine old farm that had been in the Henty family for so many generations. But Reuben had all of his father's force of character, and once he made up his mind to do a thing, he was not to be moved from his purpose.

"I do not want to be a farmer," Reuben had said to his father. "And this is not because I am trying to shun honest labor. I expect to work as hard in my chosen profession as you have ever worked on the farm. But I do not feel that I am adapted by nature to the life of a farmer. I think it is one of the most useful and honorable occupations in the world, but I do not think that I should engage in an occupation for which I am not fitted by nature."

This manly and sincere statement of his position did not lessen his father's disappointment and indignation. He had an unreasonable prejudice against the whole legal fraternity, and it infuriated him when he knew that his son had chosen to become a member of that fraternity. The result of it all was an estrangement between the father and son.

A few days before the Fourth of July Silas had said to his wife:

"Well, Mary, what do you say to us going over to the big celebration they are going to have in Ripley on the Fourth? We ain't been to a Fourth-of-July celebration for years, and they say this is to be a grand affair. The governor is to be there and other of the State officials. A man ought to kind o' keep up his patriotism and honor on the day the grand old Declaration was signed by celebrating it. It's ten good miles to Ripley, but we can start real early in the cool of the morning and drive home in the cool of the evening. What do you say?"

"I'd like to go the best kind," replied Mrs. Henty, eagerly. "We'd see a lot of old friends and have a good time, besides honoring Independence Day. I say for us to go."

It was a beautiful morning when they set forth for Ripley. The dew was still shining on the grass and the birds were fairly riotous in the treetops. Mrs. Henty told the truth when she said: "There couldn't be a lovelier morning in this world, now could there, father? I feel in my bones that we're going to have a lovely time."

They found the large grove near the town of Ripley full of people when they reached it. It was not long before they fell in with old friends they had not seen for years. From them they heard fuller details of the celebration.

"The governor is to speak," said garrulous old Nancy Trent. "Then the Declaration is to be read and the Ripley Glee Club will sing. Then there is to be speaking and the singing of the Star-Spangled Banner, and somebody is going

to give an oration — I don't know just who. Oh, there's to be plenty going on to pay you for coming!"

The exercises began at ten o'clock, when every seat in the grove was occupied and hundreds were standing. Mr. and Mrs. Henty and their old friend, Nancy Trent, were fortunate to get good seats near the platform. The program interested them very much, and Mrs. Henty whispered to Nancy behind her fan:

"I dunno when I have seen Silas so interested and so happy. I'm glad we came."

She was gladder still when a carriage drove up and there descended from it no one less than her son Reuben, tall and handsome and well dressed. She gave a little cry as she grasped her husband's arm.

"O father!" she said. "It's our son, Reuben!"

She half rose to her feet when her husband pulled her back, saying in an undertone:

"Sit still. Don't make a scene here before everybody."

She sank back on the bench, her heart throbbing wildly and her breath coming in quick gasps.

"I guess that's the orator of the day," said Nancy.

"O Nancy! that's our son, Reuben!"

"You don't say! Well! well! I ain't seen him for ten year. My! I should think you'd be proud of him! He's the best looking person on that platform, not excepting the gov'nor himself. Well, I do declare!"

The master of ceremonies now came forward and said: "I have been a little afraid that one of the best features of the day would have to be omitted because of a delayed train, but I am thankful to say that it has finally arrived, bringing with it our young orator of the day. Ladies and gentlemen, I have great pleasure in introducing to you Mr. Reuben M. Henty, who will now address you."

His eyes met his mother's when he came to the front of the platform, and he gave her a smile that thrilled her heart. His father's eyes were downcast, but before Reuben's splendid oration was done his father was looking at him with a strange mixture of doubt, wonder and affection on his face. Silas Henty was a man who believed in loyalty to his country, and whose pulses beat faster on hearing such a spirit of patriotism. Every word his son uttered breathed this spirit. Never had Silas Henty heard a more eloquent address delivered in a more eloquent way. Round after round of applause greeted Reuben's impassioned words, and when he sat down the applause was prolonged for fully three minutes. A man sitting by the side of Silas said, as he clapped his toilworn palms together:

"I tell you that was great! He's just about the smartest youngster I ever heard orate! Somebody said his folks lived not far from here. They ought to be mighty proud of him if they heard that address! I'd give my farm to hear a boy of mine talk like that and know that he meant it."

Silas knew the depths of Reuben's integrity. He had always been proud of

his boy's absolute sincerity. He smiled when his wife said, with tear-dimmed eyes:

"O father! Ain't you really proud of your boy now?"

The program came to an end a few minutes later, and Reuben hurried to where his father and mother were sitting. He held out both hands. His father took one and his mother the other. The crowd pressed around so that there was no opportunity for the expression of the feeling in the hearts of Reuben and his parents. All that his father said was:

"Of course you'll eat dinner with us, Reuben?"

"Of course I will, particularly if mother hasn't forgotten the white cake and fried chicken I like so well."

"I've got plenty of both in my basket, Reuben dear," said his mother as he took her arm to lead her away from the people.

When they were sitting under a tree at some distance from the crowd, Silas Henty said, frankly:

"Well, Reuben, I guess you were right. I think you were not cut out for a farmer, an' I reckon you can serve God and your country better as a lawyer than if you had stuck to the farm. I ain't afraid now but you'll be an honest man whatever you are. That's the main point in this life, anyhow. Is it so that you can go home with us and make a visit?"

"That is just what I want to do, father. I am eager to see the old farm again. I love every foot of it, even if I did not feel that my life work lay on it. I hope to spend my old age on it, and that it will still be in the Henty family when you and I are gone. Mother, I haven't eaten anything since I left home so good as these rolls and this fried chicken. Let's start early, so that I can have a walk over the farm with father before night."

Boston, Mass.

DEACONESS NOTES

— Miss Kissack, of the Toronto Deaconess Home, goes to work among the Indians of northwestern Canada.

— Miss Zaida Tyrrell, principal of the New York Deaconess Training School, is home from an extended trip through Palestine.

— Nearly two hundred patients were cared for in the beds of the Peoria Deaconess Hospital during its first year, just closing.

— The dedication of Bethesda Hospital and the German Methodist Deaconess Home took place in Cincinnati on May 16.

— Deaconess work is being agitated in the Methodist Episcopal Church, South. Recent missionary meetings have discussed the subject.

— Deaconesses in Boston are remembered on their birthdays with some little token of love from their Junior League friends at Auburndale, just out of the city.

— Our German Methodist friends intend to take good care of their worn-out deaconesses. A sum of \$5,000 lies in the treasury of the Motherhouse at Cincinnati as a nucleus of a fund to be used for their support.

— Peoria Deaconess Hospital has received a gift of \$5,000 from Mrs. Anna H. Thomas.

— In the General Hospital under deaconess management at Seattle, Wash., 303 patients have been cared for since the first

of December. Miss Dora Adrion is superintendent.

— Miss Mary Means, who is doing deaconess work in India, tells how the monkeys find her tent a great source of fun. They swing on the ropes and slide down the smooth white surface of the tent for all the world like a New England school boy sliding down a snowy hillside.

— A late number of the *Christliche Apologete* is devoted to deaconess work. A fine picture of Miss Louise Golder, superintendent of the German Methodist Deaconess Home at Cincinnati, adorns the cover.

— Miss Weigel, who graduated last year from the Chicago Training School, is doing grand work at Memphis, Tenn. She is the only deaconess at work in the Methodist Episcopal Church, South.

— A good picture of Mrs. W. H. Bush will be found in the June number of the *Deaconess Advocate*. It was by the gift of Mrs. Bush and her lamented husband that the Old People's Home under deaconess management in Chicago became a beautiful reality.

— There recently arrived in Hamilton, Ont., a party of bright London boys who had been sent out by the Wesley deaconesses. These boys are to be placed in country homes, and at the same time to be kept under the careful supervision of the Children's Home at Hamilton. Hundreds of children from the slums of London have been cared for by the deaconesses and fitted for citizenship in the New World.

— Miss Grace Stockwell, a graduate of the Chicago Training School, will soon leave for India to take up deaconess work. She will be supported by the Young Ladies' Society of First Church, Des Moines. Her sister, Emma, will accompany her and enter missionary work in India.

BOYS AND GIRLS

WOULDN'T SAY "PLEASE"

There was once a small child who would never say "please,"
I believe, if you even went down on your knees.
But, her arms on the table, would sit at her ease,
And call out to her mother in words such as these:
"I want some potatoes!" "Give me some peas!"
"Hand me the butter!" "Cut me some cheese!"
So the fairies, this very rude daughter to tease,
Once blew her away in a powerful breeze,
Over the mountains and over the seas,
To a valley, where never a dinner she sees,
But down with the ants, the wasps and the bees,
In the woods she must live till she learns to say "please."

— Selected.

THE CROSSPATCH MAN'S FOURTH O' JULY

THE Crosspatch Man was sick again, and this time it must be pretty bad, for all the morning Meredith had been watching the servants spread straw before the house and muffle the big, shiny doorbell.

"Poor man!" mamma said, pityingly. "He is sick so often!"

"But he's a Crosspatch Man!" muttered Meredith, stiffly. Then he repented

and looked as shamefaced as a very little boy with a very round, dimpled face could look. "I'm sorry he's very sick," he said, slowly. "I s'pose it hurts even Crosspatch Men."

Mamma did not notice. She was having her little noon "gossip" with papa, and they were still talking about their invalid neighbor.

"It isn't quite so bad as it seems, you know," papa was saying. "He always has the straw laid down and things muffled when he has one of his worst nervous attacks. It doesn't mean all that it does in most cases. He is terribly afflicted by noise at almost any time."

"Noise! I should think so!" That was from Meredith, who pricked up his ears at the word. Didn't he know how the Crosspatch Man felt 'bout a noise? Didn't he belong to the Rudd Street Second? Wasn't he captain? And oh, my, the times he'd seen the Crosspatch Man a-scowling and a-fuming, when they marched past his window!

"But Fourth of July will be a terrible day to him— poor man!" went on mamma's gentle voice. That made Meredith start a little. He had been thinking about Fourth o' July, too. (Did he think of much of anything else nowadays?) He had been going over in his mind all the glorious program of the day. For the Rudd Street Second was going to celebrate in a worthy manner. They were going to even outdo themselves this year—and hadn't they had the proud honor of being the noisiest street in the city for two Fourth o' Julys a-running? Let 'em just wait till they heard this Fourth o' July!

It was three days off. That would give the Crosspatch Man time to have the straw taken up and the bell unmuffled, for his worst "times" never lasted more than two or three days.

"Then he'll have to cotton up his ears," mused Meredith, philosophically, watching the big foreign servant that wore a turban go back and forth past the Crosspatch Man's window. The house Meredith lived in and the Crosspatch Man's house were quite close together, so it was easy to watch things.

Unfortunately for an invalid with the terrible affliction called "nerves," Rudd Street was a regular nest of boys. There were boys everywhere on it. You ran against boys when you went east, and boys ran against you when you went west. Boys sprang up in the most unexpected places. The houses seemed to be running over with boys. And really, there was at least one boy—and on an average two or three—in every house on Meredith's side, except in the Crosspatch Man's house. Oh, dear me, no, there weren't any boys there!

On the other side of the street you had to skip the "middlest" house and Miss Quilhot and Miss Eromathea's—oh, yes, and the minister's house, of course. Miss Quilhot and Miss Eromathea were old maids, and the minister—oh, no, he wasn't an old maid, but you couldn't expect him to have boys in the house, for how could he ever write his sermons?

So it was, as I said, an unfortunate street to have "nerves" on. And the Crosspatch Man had so many!

The three days in between soon went away and it was the night—the very night

—before it! There were only a few hours more, for of course you didn't have to wait till the sun rose on Fourth of July.

Meredith had drilled the Rudd Street Second for the last time, and dispersed his men. He was on his way home to supper. Going by the Crosspatch Man's house, he heard voices distinctly issuing from an open window. He couldn't help hearing, it was so quiet in the street. Perhaps it was "the lull before the storm."

"The sahib cannot bear it," a gentle, soothing voice was saying, but Meredith recognized the indignation mixed with the pity in it. "The sahib will be again sick."

Then came Meredith's astonishment, for the Crosspatch Man's voice was answering, and it was quite calm and gentle, and it said:

"Of course I shall be sick again, Hari! I've made all my plans to perish. But what can you expect? The little chaps must have their Fourth o' July. I was a little chap myself—once. Shut the window, Hari. There's a suspicion of a draught."

Meredith stood still in sheer amazement, and watched the turban-man close the window. He was a little chap himself, once, the Crosspatch Man was! And how kind his voice had sounded—not a bit crosspatchy! Then Meredith remembered how weary and full of pain it had sounded, too. It made him sorry for the Crosspatch Man, sorrier than he had ever been before.

"He's a-dreadin' it like sixty. He's 'spectin' to perish," Meredith said aloud. "It's goin' to make him sick, of course—that's what he said to the turban-man. An' he was a little chap once, an' his voice was kind an' tired out."

Then Meredith went home and perched himself up on the banister post in the hall, to think. That was where he always thought things—big things, you know. This was, oh my, such a big thing!

"I'm cap'n," mused Meredith, knitting his little fair brows. "I can say, 'Go, an' thou ghost,' like the man in the Bible; but they'll be dreadful dis-pointed, the Rudd Street Seconds will be. Still—well, he's sick, an' he had a kind spot in his voice, an' he used to be a little chap, too, so of course he used to bang things an' make noises. I don't think he sounded much like a Crosspatch Man."

In a little while, after a little more tough thinking, Meredith slipped down and out of the door, up the street. He got together the Rudd Street Seconds and made a little speech, as a captain may, to his men.

The next day the city and all America celebrated Fourth o' July, and Rudd Street was famous again, but this time for being the very quietest street in all the city! There were just as many boys in it, too, as ever.

The Crosspatch Man's white, nervous face smoothed and calmed as the day wore on, and at last it actually smiled in a gentle way, as if he was thinking about something pleasant.

And the captain of the Rudd Street Second and his brave men, drilling and popping and banging in a distant street, were happy, too.—ANNIE HAMILTON DONNELL, in *Youth's Companion*.

THE SUNDAY SCHOOL

Third Quarter Lesson II

SUNDAY, JULY 14, 1901

GENESIS 3: 1-15

REV. W. O. HOLWAY, D. D., U. S. N.

BEGINNING OF SIN AND REDEMPTION

I Preliminary

1. GOLDEN TEXT: *Where sin abounded grace did much more abound.* — Rom. 5: 20.

2. DATE: B. C. 4004?

3. PLACE: Eden; location uncertain.

4. CONNECTION: The newly-created human pair has been located in the Garden of Eden. The garden was well watered by a river which ran through, and branched into four streams; and trees in rich abundance and endless variety offered their leafy verdure or their tempting fruit to gratify the eye or the taste of this first lord of the soil. A free grant has been made of all the trees save one — the tree of the knowledge of good and evil; its fruit was forbidden under penalty of death.

5. HOME READINGS: Monday — Gen. 2: 8-17. Tuesday — Gen. 3: 1-15. Wednesday — Gen. 3: 17-24. Thursday — Psa. 14. Friday — Rom. 5: 12-21. Saturday — 1 John 1: 1-2; 2. Sunday — John 3: 9-17.

II Introductory

As yet, Paradise was pure. It was a province of heaven, as beautiful and stainless as any, and visited by its Maker and Ruler. Man, "crowned with glory and honor," and "set in dominion over all the works of God," had everything needful for the development of his powers and the accomplishment of his destiny. He had fruit for food, the care of the garden for bodily exercise, the oversight and study of both the animal and vegetable kingdoms for the discipline of his intellectual faculties, the companionship and aid of woman for social comfort, and the law of the restricted tree and frequent communion with his Maker for the training of his moral and religious nature.

Under these circumstances, so favorable to his integrity and allegiance, a tempter is permitted to approach him — a fallen spirit, embodied temporarily in "the most subtle of all the beasts of the field" — the serpent. Addressing the woman as the weaker and more unguarded of the two, the serpent ventures an inquiry as to the Creator's regulation, in a tone which insinuates a doubt as to His equity: "Yea, hath God said?" etc. The woman knew the commandment well and repeats it, but is met by a direct denial. The serpent assures her that the threat of penalty had no meaning: "Ye shall not surely die;" and declares to her that God knows that not death, but a higher life, the eyes opened, a godlike dignity and independence, and the knowledge of good and evil, would follow the eating of this forbidden fruit.

The poison quickly took. The woman looked at the tree with awakened lust, became excited at the thought of its beauty and sweetness and mysterious properties, and — "what matters it whether the trial of obedience be made in the matter of an empire or an apple? the principle is the same in both" — "she took of the fruit and did eat, and gave also to her husband with her, and he did eat."

The act was brief, but fatal. It took

but a moment, but in that moment it accomplished the ruin of the race. That "mortal taste brought death into the world, and all our woe." Its consequences were speedy and disastrous. Their eyes were indeed opened, but to a sense of shame and consciousness of nakedness. They had learned to know evil — their own evil. They hasten to fasten fig leaves together to conceal their persons from observation.

Ere long the voice of the Lord God is heard — "walking in the garden in the cool of the day." Hitherto they had welcomed that Voice and Presence; now they are afraid. They fly to the covert of the trees for protection — but in vain. "Adam, where art thou?" Trembling, guilt-stricken, they come forth. They had heard His voice, and were afraid. Why afraid? Had they eaten of the forbidden fruit? Yes, but they have their excuses. The man casts the blame upon the woman, careless if in so doing he implicates God himself: "The woman whom Thou gavest to be with me, she gave me of the fruit." The woman charges the serpent: "The serpent beguiled me." And the Judge in passing sentence begins with the tempter. He is cursed both as a brute and as a spiritual adversary. The brute shall crawl upon the ground forever, and eat dust with his food. A deadly enmity shall exist between it and man. And so, too, with the seducing spirit — with Satan — who lurked in the serpent. His sentence was degradation, failure in his plans, and final overthrow in the end. The seed of the woman, some time in the future, shall bruise the serpent's head.

III Expository

1. Now the serpent. — The derivation of the original word from a verb meaning to "hiss," shows that this beast was not a baboon, as some have maintained. The whole narrative plainly teaches that it was a real serpent embodying for a time a spiritual adversary. The tempter must incarnate himself if he would speak to man. Subtle — and for this very reason chosen. "This animal," says Dr. Murphy, "is destitute of arms or legs by which to escape danger. It is, therefore, thrown back upon instinct, aided by a quick and glaring eye, and a rapid dart and recoil, to evade the stroke of violence and seize the unguarded moment for inflicting the deadly bite. Hence the wily and insidious character of its instinct." Beasts of the field. — The serpent was among the animals which were created on the same day with Adam, and named by him. He said unto the woman — choosing the weaker, more susceptible, of the two. Yea, hath God said? — No direct attack was made by this ambushed spirit; no attempt to persuade to disobedience. A mere inquiry is instituted at first, relative to the command — to suggest surprise and wonder that any tree should be restricted.

What if there be a touch of natural imagery in this curious old story? What if the "rib," the "tree," the "serpent," belong to the field of parable or allegory? I neither assert nor deny. I do not greatly care. There is enough history here for firm foundation; it is all strangely true to the human nature of today. The race from one pair; God the Creator; the pair in God's image; man allured by sense from duty; man overcome by woman's power; man and woman enticed by some external evil force; man and woman experiencing great loss by this surrender, self-discovery and shame; the fig-leaf girdle; the hiding from God; the loss of Eden.

Is the story so very old? Do you not know the realness of it all? Is not the sin of Eden repeated daily in our own age? Therefore I bid you stand by God's command. Obey God. Suffer, but do not sin. Die, but do not sin. To lose God is to lose all. But do not forget that if any man sin we have an advocate with the Father (Bishop Vincent, at Chautauqua).

2. The woman said to the serpent. — She saw nothing but a serpent, and therefore the serpent only is mentioned. We may eat of the fruit — the permissive part of the command, showing the benignity of the Creator. Eve plainly understood the regulations imposed.

3. The tree which is in the midst of the garden. — One tree, located in the centre of the garden, was reserved, its fruit forbidden. It was not even to be touched, and the penalty for breaking the prohibition was death. Quite plainly this tree — called "the tree of knowledge of good and evil" — was designed as a test of obedience, a lesson in morals. Obedience by refraining would prove a moral "good;" disobedience in partaking would prove a moral "evil." Nothing more suitable or appropriate could have been chosen for an infantile mind like Adam's than to reserve a tree from his use in the midst of his garden home. By means of it he would come to know his Creator as a moral Governor, and himself under law; he would come to understand the meaning of conscience, the sense of duty, self-denial, right, responsibility; and a single tree thus reserved would be sufficient for all these indispensable lessons.

4. Ye shall not surely die — or, as it reads in the original, "not die, die shall ye;" a direct falsehood, and yet with some truth combined with it that made it all the more dangerous. The tree, it was true, was "not physically fatal to life," and the eating of it really resulted in the knowledge of good and evil. On the other hand, by eating of it they came to know good and evil, not as God knows it, cognitively, but as the devil knows it, experimentally. And the death threatened was no empty threat. It began to work in them the moment they sinned, in that spiritual decay and corruption which every sinner is conscious of; and in their exclusion from the tree of life, the eating of which is supposed to have had power to confer immortality, they were cut off from vital support, and became exposed, sooner or later, to physical death.

5. God doth know — a malicious slander, intended to make them doubt God's truth, and ascribe His law to jealousy. Your eyes shall be opened. — You shall be endowed with greater wisdom and a clear insight into mysteries now concealed. Ye shall be as gods (R. V., "as God"). — You shall be raised from your subject position to the godlike plane of independence. Knowing good and evil. — "God can know evil without contamination; man cannot" (Candlish).

6. When the woman saw, etc. — She

Dragged-Down Feeling

In the loins.

Nervousness, unrefreshing sleep, despondency.

It is time you were doing something.

The kidneys were anciently called the reins — in your case they are holding the reins and driving you into serious trouble.

Hood's Sarsaparilla

Acts with the most direct, beneficial effect on the kidneys. It contains the best and safest substances for correcting and toning these organs.

listened to the suggestions of the tempter instead of repelling them at once as opposed to God's command. **Good for food**—appetite stimulated. **Pleasant** (R. V., "a delight") **to the eyes**.—The longer she looked the more pleased she was, and the more eager to taste the fruit. Her fancy, or taste, was excited. **To be desired to make one wise**.—This settled it finally. The ambition to be wiser, to grasp at the Divine attribute of omniscience, to be like God in moral discernment, overcame all scruples and pleadings of duty. "God proved our first parents, not through any of the animal appetites, but through the higher propensities of their intellectual and moral natures," says Dr. Murphy. Other writers are fond of tracing, in this first temptation, that threefold appeal described by St. John as "the lust of the flesh, the lust of the eye, and the pride of life," which were used by the tempter in his assault upon the second Adam, "who was in all points tempted like as we are, yet without sin." **She took of the fruit**—yielded, and showed her yielding by an act of disobedience. **Gave also unto her husband**.—Sin is not content to dwell alone; the sinner at once becomes a tempter.

7. **The eyes of them both were opened**—but in a different way from what the serpent had promised; opened to see the wickedness of their act, the terrible loss, the impending punishment; opened to a sense of shame and nakedness, as though every tree and beast gazed upon them and knew their guilt. "They took Satan's road to heaven, and it led to hell" (Peloubet). **They knew they were naked**.—The sense of guilt makes one self-conscious, gives a feeling of being exposed to danger, and leads the unhappy wretch to shrink from the glance of every condemning eye. **Sewed fig leaves**—twisted or platted them together. "In their infantile experience they endeavor to hide their persons, which they feel to be suffused all over with the blush of shame" (Murphy). **Aprons**—better "girdles," with which they fastened their improvised clothing.

8. **Heard the voice of the Lord**.—Supposed by Bush, Murphy and others to indicate thunder, as in Job 37:4, 5. In that case "walking" would be joined with "voice" and would mean "sounding," as the same word is rendered in Exod. 19:19, where the trumpet is said to "sound long" (literally, "walk"). There is no reason, however, why the words should not be taken in their usual sense. **In the cool of the day**—towards evening, when the day's heat is over. **Hide themselves**.—Sin instinctively flies from the approach of purity; the sinner is ashamed and afraid to appear before God. Heretofore, quite likely, Adam and Eve had been accustomed to welcome the evening hour as affording an opportunity for more immediate and intimate converse with their beneficent Creator; now, nothing is more dreadful than the sound of His voice.

9, 10. **Where art thou?**—In vain their attempted concealment; God's call must be answered. **Was afraid because I was naked**.—Even in this reply Adam still tries to hide from God his disobedience and his sin. He mentions his nakedness, but not the transgression from which the sense of it arose.

11. **Hast thou eaten?**—The question is put now which will permit of no evasion; not that God did not know, but that man may confess his guilt and be humbled by confession. Notice that the question is not, "Hast thou eaten of the tree of knowledge of good and evil?" but, "Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" Hast thou done what I forbade?

12, 13. **The woman whom thou gavest, etc.**—In his cowardly confession Adam declines to take any blame for his act. He excuses himself by throwing the blame upon the woman; and even seems to slur God himself for giving him such a companion. **The serpent beguiled me**.—She, too, takes no blame upon herself. She perceives, however, that she has been terribly deceived; that the serpent "beguiled" her—imposed upon her credulity and led her astray; but she does not blame herself for listening to his seductions.

14. **Cursed above all cattle, etc.**—Judgment begins with the serpent. No question is put to it, because, first, it is an irresponsible animal; and, secondly, because "the tempter was an old offender." **Upon thy belly shalt thou go**.—It has been supposed that, prior to the fall, the serpent had an erect attitude and movement (See Milton's *Paradise Lost*, IX, 496); but this is probably fancy. All the fossil *ophidia* of which we have knowledge "differ in no essential respect from modern representatives of that order." Dr. Murphy suggests that the serpent during the temptation exercised powers and assumed attitudes above its natural rank in the scale of being, and that the effect of the curse was to remand it to its original groveling condition and keep it there, with the addition of the "enmity" spoken of in the next verse. But this part of the sentence fell also upon the evil spirit within the serpent. Degradation of the lowest type to which a spiritual creature can sink was pronounced upon the tempter for his share in the transaction. **Dust shalt thou eat**—true of the material serpent in that it must needs eat dust with its food; symbolically true of the tempter, in that "eating the dust, like feeding upon ashes, is an expression for signal defeat in every aim" (Murphy).

15. **Enmity between thy seed and her seed**—true both of the visible and of the invisible serpent. There is enmity between brute serpent and man. There is

enmity, too, between the seed of the serpent tempter—the viperous brood of wicked spirits and wicked men—and the godly seed of the woman, including especially Him who was to bruise the serpent's head and destroy the works of the devil. **Bruise thy head . . . bruise his heel**.—The wound on the heel would be curable; that on the serpent's head would be fatal. The prophecy, therefore, pledged final victory to "the seed of the woman." Notice, it is to the seed of the woman, and not to the seed of the man. "There has been but one descendant of Eve who had no earthly father" (Cook). "Satan bruised Christ's heel in Gethsemane and on the cross; but Jesus Christ gained the victory over Satan, and will utterly defeat him" (Peloubet).

IV Inferential

1. Satan has lost none of his subtilty, deceit, plausibility, with the lapse of time. He can tell a half-truth-half-lie as cleverly now as he told it to our first parents, and, alas! as persuasively.

2. God's commands are simple. Satan beguiled Eve from her "simplicity." When we try to reason out a doubtful course, we are in danger.

3. It is the conceit of many a young man that he "knows the world," meaning the evil of the world, and he laughs at the scruples of his unsophisticated companions. But better be "verdant," "fresh," than be tainted with the pollution of such knowledge.

4. To gaze at what is forbidden is to lose the battle; for it quickly comes to pass that the coveted thing fills the horizon, and then either "the lust of the flesh, the lust of the eye, or the pride of life" becomes so imperative that resistance ceases. We should fly from temptation towards which we have a fatal attraction.

5. The fall of man is acted over again every time we prefer to follow our misguided will rather than God's law.

6. There is no hiding from the Judge. He must be faced individually.

MELLIN'S FOOD

Mellin's Food is not a medicine, but a proper and satisfactory substitute for mother's milk when the natural nourishment cannot be obtained. Because Mellin's Food contains the necessary nutritive elements in the proper proportions and quantities, the infant's development is natural and complete and prepares a foundation for future health and activity.

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OUR BOOK TABLE

The Love Letters of Prince Bismarck. Illustrated with Many Rare Portraits. Harper & Bros.: New York and London. Price, \$3.

The ordinary impression produced by men of public life, especially of those associated with government and military affairs, is that they are stern, cold, and devoid of the finer sentiments supposed to be possessed exclusively by men in private life. In recent years the private letters, and especially the love-letters, of leaders in the affairs of the world have been given to the public, and they all reveal that behind the cold exterior they have cherished the warmest of sentiments. The letters written to Fraulein Puttkamer by Bismarck from the time of their engagement in 1846 to 1889 are models of a pure and tender love. They are all the more interesting because they come from the heart and mind of one who will go down in European history as the "Man of Iron." The volume contains eleven finely printed portraits of Bismarck and the object of his affection.

The Theology of Albrecht Ritschl. By Albert Temple Swing, A. M., together with instruction in the Christian Religion, by Albrecht Ritschl, translated from the German by Alice Mead Swing. Longmans, Green & Co.: New York, London and Bombay. Price, \$1.40 net.

"We shall find his historical methods to be fundamentally analytical. He sought the component parts of a doctrine or system that he might know what these stood for, and that he might compare these elements under his lens with others like them which he had discovered elsewhere. . . Too much has been said of faith as a merely passive virtue, the virtue of assent. With Ritschl faith could only be a very active principle." To read this book is to develop a fine critical faculty in the study of theology. As mental discipline it is superb—something like Ruskin's "Seven Lamps of Architecture." He was a German scholar, and in the pursuit of religious truth studied every phase of the subject and developed a system peculiarly his own. He touches many questions that are being discussed with renewed interest by theologians of the present time.

A Modern Knight of the Cross. Extracts from the Writings of William Stockton Heacock. Compiled by his Parents and Sisters. Jennings & Fye: Cincinnati. Price, \$1.

William Stockton Heacock was the son of Rev. H. B. Heacock, D. D., an active member of the California Conference. Beginning at the age of seven, he kept an almost continuous diary until the close of his life when nearly twenty-two. From the time his health began to fail, at seventeen, he spent many of the long, weary months and years of absence from home among strangers amid adverse surroundings in hope of recovery. During this time he wrote long letters home and kept a continuous diary. Shortly before his death he gave his sisters his diaries and note-books. The veil is lifted from his inner life simply that his experiences may be helpful to others. There are many good things in the letters and the diary is helpful and encouraging to all Christians. He seems to have had singular illumination on religious subjects, and his views and deeper convictions make a real contribution to religious literature.

John Marshall. By James B. Thayer. Houghton, Mifflin & Co.: Boston and New York. Price, 75 cents.

During the formative period of the United States there arose many crucial questions affecting the relations of the Federal Government with the States, and vice versa. It was during this time, beginning with 1812, that Marshall, by his marvelous decisions, wrought out the body of constitutional law which still forms the bedrock foundation of all subsequent decisions and Congressional

enactments. He settled forever the questions pertaining to the sovereignty of the Federal Government over self-governing States. The peculiar qualities of this famous jurist are interestingly brought out in No. 7 of the Riverside Biographical Series, the volume under consideration. As has been previously noted, the books composing this series are compact, informational and interesting. They are of convenient size and can be read in a few hours. A set of these books dealing with the foremost personages of American history are worthy of a place in any library. Their low price brings them within reach of all.

Mononia. By Justin McCarthy. Small, Maynard & Co.: Boston. Price, \$1.50.

Justin McCarthy, the Irish patriot and author, has written another book. It is a love-story interwoven with facts and incidents of the struggle of Ireland for freedom. The author's intimate knowledge of the events described gives the book a peculiar flavor. Some of the characters are strongly suggestive of personages well known in Irish political and social life with whom the author had more or less pleasant relations. Mononia Desmond, an Irish gentlewoman, and Philip Colston, her lover, are the central characters of the story.

Unused Rainbows. Prayer-Meeting Talks. By Rev. Louis Albert Banks, D. D. Fleming H. Revell Co.: Chicago, New York and Toronto. Price, \$1.

Forty delightful "talks" are comprised in this volume, written in the happy, helpful style of Dr. Banks. The titles, as usual, are striking without being sensational. "The Art of Inspiring Others by Appreciating Them," "How to Make a Bible Grow," "The Oil of Consideration," "How to Get Rid of Yourself," "A Crown Full of Stars," "Difference between Sympathy and Pity," are among the subjects treated in this collection.

Daybreak in Livingstonia. By James W. Jack, M. A., with Introductory Chapter by Robert Laws, M. D., D. D. Fleming H. Revell Co.: New York, Chicago, and Toronto. Price, \$1.25.

A volume of 370 pages, with map and illustrations, describing Livingstonia's explorations in Africa, and especially the founding of the Livingstonia Mission. The book is a fresh presentation of facts concerning Livingstonia's work, and is of present interest because of recent developments in the Dark Continent.

Blue Shirt and Khaki. By James F. J. Archibald. Silver, Burdett & Co.: New York, Boston and Chicago. Price, \$1.50.

This is a keen, sane and comprehensive review of the observations of a military specialist who has been eyeing the operations of armies for a long time, and has evidently been impartial in his conclusions. The new recruit, the common soldier in the field, the officers, strategy and tactics, the commissariat, transportation by land and sea, all receive detailed treatment. These discussions are illustrated by incidents which are both picturesque and convincing. In the author's comparison of recruits and common soldiers the honors are with the Americans, who have a vastly higher type of individual soldier, and one who is the most resourceful of the world's fighting men.

The Bench and Bar as Makers of the American Republic. By Hon. W. W. Goodrich. E. B. Treat & Co.: New York. Price, 50 cents.

An address delivered by Presiding Justice Goodrich of the Supreme Court, appellate division, State of New York, on Forefathers' Day, 1900, celebrating the 280th anniversary of the landing of the Pilgrims. There are portraits of John Hay, Thomas Jefferson, John Marshall and Abraham Lincoln. The address is a catalogue of the American lawyers who have been prominent in governmental affairs since the formation of the colonies. It is bright and

interesting, and touches some national questions from a new standpoint.

The Potter and the Clay: A Romance of Today. By Maud Howard Peterson. Illustrated by Charlotte Harding. Lothrop Publishing Co.: Boston. Price, \$1.50.

Miss Peterson, with the verse from the Rubaiyat as a motive, has wrought out an absorbing romance of conscience. The book is full of pleasing descriptions; and the American, English, Scottish, and East Indian environments and atmosphere unite in a picturesque setting for a strong story. The illustrations by Charlotte Harding add much to the interest of the book.

The Sunday Book. Occupations for Children. Suggested by Elizabeth B. Boies. Pilgrim Press: Boston and Chicago. Price, 25 cents.

Parents are often puzzled about the proper use of Sunday afternoon for children. Any sensible help to the solution of the difficulty is always welcome. Such a help is found in this attractive and inexpensive little book, full of Bible puzzles, spaces for drawing pictures, hints about story-writing, and a dozen other lines of amusement appropriate to the day. Its welcome is certain to be deep and hearty wherever it goes.

The Christian in Hungarian Romance. By John Fretwell. James H. West Co.: Boston. Price, \$1.

This little book—a study in world-literature—gives an illustration, in fact as well as in fiction, of the manner in which the greatest of Hungarian novelists, Maurus Jokai, endeavors to solve for the Hungarian people such problems as are presented to the English reader by Hall Caine in "The Christian." In view of the proposals for improving and unifying the divorce laws of the United States, this book is interesting as containing incidentally notes on the practice and theory of the Roman Church and the Church of England, the loose practice of Germany, and the usage of the Transylvanian Hungarians, in regard to divorce and marriage.

Mag and Margaret. By "Pansy" (Mrs. G. R. Alden). Illustrated by C. Chase Emerson. Lothrop Publishing Co.: Boston. Price, \$1.50.

We have here a new book for girls written by one who is always sure of an audience—Mrs. G. R. Alden, more widely known under her pen-name, "Pansy." The story

FOOD AND WEATHER

Temperature Increased or Reduced by Food

The old army ration for the tropics has been very sharply criticised for the reason that it consists of articles of food that any person even slightly acquainted with the elements of food knows is not adapted to the needs of the human system in hot weather. Nature shows forth in the selection of food by inhabitants of various countries; for instance, the Equimaux in a cold climate selects heavy, carbonaceous foods, tallow, bacon and such; while the Hindoo and inhabitants of hot countries turn to the cereals for sustenance.

We should follow this hint of nature, and particularly in hot weather should avoid much butter, meat, or any of that class of food. Perhaps a little meat once a day is not amiss, even in hot weather, but the breakfast and luncheon should be made of fruit, one or two slices of entire wheat bread and some Grape-Nuts and cream. Grape-Nuts are mentioned, because they furnish the ideal cereal food in a most palatable and delicious form, in addition to which, they are ready cooked and require no attention whatever from the cook.

A person can pass through weather that may be intensely hot, in a comfortable manner, if the food be properly selected, and the above suggestions can be put into practice with most excellent results.

is an entertaining one, and, as do all Pansy's stories, conveys lessons of patience under adverse circumstances, of faith in time of trial, and of modesty in the season of success.

Everyday Birds. Elementary Studies. By Bradford Torrey. With twelve colored plates from Audubon. Houghton, Mifflin & Co.: Boston. Price, \$1.

A bird-study book of interest to children and adults alike. It is an enchanting glimpse into the habits of the feathered tribe. There are twenty-one chapters. The mechanical workmanship is excellent—paper highly finished and the type large and clear. The colored pictures are vivid and life-like.

Lewis and Clark. By W. R. Leighton. Houghton, Mifflin & Co.: Boston.

In the years 1804, 1805 and 1806, two men commanded an expedition which explored the wilderness that stretched from the mouth of the Missouri River to where the Columbia enters the Pacific, and dedicated to civilization a new empire. Their names were Meriwether Lewis and William Clark. After much painstaking search the author has gathered and verified data concerning these men and their work and written the sketch under consideration. It is No. 8 of the Riverside Biographical Series, consists of 158 pages, and contains thirteen chapters.

The Wit and Wisdom of Jesus. By George Wright Buckley. James H. West Co.: Boston.

What concerns the author is not that he classify the wit and wisdom of Jesus under definite categories, but rather that he give them some living relation to the sublime personality whence they sprang, and that, too, with a religious and moral motive. An exhaustive index of eleven pages renders the events of Jesus' life and every quoted passage and reference readily available. The book as a whole is an original and valuable study.

Literary Notes

—A life of the late Miss Yonge is to be written by Christabel Coleridge, who asks that letters and papers relating to the subject may be sent to her at Cheyne, Torquay, England.

—Mrs. Frances Hodgson Burnett's new novelette, "The Making of a Marchioness," which began as a serial in the *June Century*, will be published in book form in September by Frederick A. Stokes Company, with appropriate illustrations and decorations. The scene is laid in an English country house, where an amiable English nobleman is the centre of matrimonial interest on the part of both the English and Americans present.

—Prof. Brander Matthews is receiving congratulations, says the *Congregationalist*, upon his admission to the Athenæum Club of London. "It takes almost a lifetime of waiting to gain membership to this distinguished and exclusive club. Professor Matthews was nominated eighteen years ago by Matthew Arnold, and it is a coincidence that this year, when he came up

for election, the place of Arnold was taken by Austin Dobson."

—The memorial tower to William Black near Duart Point, Isle of Mull, has been completed and already sends forth its triple flashes every fifteen minutes along the shores and channels so dear to this author of the heather and rocky coast. Referring to the defeated ambition of Mr. Black to become an artist, Miss Repplier well said: "The landscapes he could not put upon a canvas he transferred to the pages of his novels with a grace and fidelity which have given them lasting charm."

—It is interesting to compare the American with the English sales of Mr. Kipling's books. Up to the close of 1900, 55,000 copies of "The Jungle Book" had been disposed of in the author's native country, and 85,000 in the United States. Of "The Second Jungle Book" the sale there has been 38,000, and here, 64,000. A still greater discrepancy is to be noted in the case of "Captains Courageous," of which the English market had absorbed only 27,000 copies and the American 57,000. But then this is an American story. It is estimated that the English sale of Kipling's works has aggregated 500,000. In this country the figures would doubtless be several times as large.

—Mrs. Frances Hodgson Burnett's novel, "The De Willoughby Claim," has joined the hundred thousand circulation class. This makes a trio of Scribner books of the last two seasons in this class, the other two being Ernest Seton-Thompson's "Wild Animals I have Known" and Thomas Nelson Page's "Red Rock."

—In order to better adapt it for the largely increased demand on the part of schools, Prof. W. D. Toy, of the University of North Carolina, has just re-edited Freytag's "Die Journalisten," and the revised edition is issued by the publishers of the former edition, D. C. Heath & Co., Boston.

—An unpublished hymn by Longfellow called "Christo et Ecclesiae," was recently read by Rev. Dr. Peabody at a morning service in Appleton Chapel, Harvard University. The poem was written for the dedication of the chapel on Oct. 17, 1858. Miss Longfellow has been urged to allow the publication of the poem, but prefers rather to abide by the action of her father in not including it among his published works.

—"For several reasons," the *New York Times* says, "'Chinese Mother Goose Rhymes,' by Prof. Isaac Taylor Headland, of Peking University, is one of the most important books on China published since the beginning of the Boxer outbreak. More than anything else, it shows the formative influences of the Chinese child's mind, and the astonishing thing about it is that these influences differ very little in fact from those which affect the child of the Occident. Before returning to his post Prof. Headland left in the hands of his publishers, the Fleming H. Revell Company, the manuscript of his new book, 'The Chinese Boy and Girl,' which will be published in the early fall."

Magazines

—The *Biblical World* for June contains two articles of unusual merit. One is by Prof. W. G. Jordan, and is entitled, "The Outlook for Old Testament Interpretation at the Beginning of the Twentieth Century." It makes the distinction between "constructive" and "destructive" higher criticism very clear, and is well worth reading. The other article is entitled, "A New Analogy for Religious Experience," Frank N. Riale is the author. He presents the need of new analogies in treating religious

experience and advocates the use of hypnotism as illustrating the processes of conversion. (University of Chicago Press: Chicago, Ill.)

—The author of "Drifting" gives his second paper on "The Economic Decay of Great Britain," in the *Contemporary Review* for June. His position is that economic decay and physical degeneracy of the race can be traced to monopolies. He gives many pages of statistics in support of this view. In the same number is a paper by H. Morgan-Browne on, "But are We Decaying?" in which he seeks to prove that in his previous article the author of "Drifting" used misleading statistics. Hon. E. Lyulph Stanley writes on "The Government Education Bill," and Captain Elliott Cairnes gives "Some Side-Glances on Army Reform." (Leonard Scott Publication Co.: New York.)

—The British Government is grappling with the problem of recruits for the army under the new organization scheme; and, therefore, the article in the *Nineteenth Century* by Arthur H. Lee, M. P., on "The Recruiting Question," is extremely pertinent. It compares American and British soldiers, very much to the advantage of the former, and attributes the superiority of the American fighters to higher intelligence, self-dependence, better pay and better rations. Frederick Harrison gives "Impressions of America," and Andrew Carnegie treats of "British Pessimism." L. W. Vernon Harcourt deals with "The Next Coronation," and Rev. Dr. Wirgman tells about the religion of the Boers. (Leonard Scott Publication Company: New York.)

—The striking cover of the *June Book-man* is only an appetizer for the varied and interesting contents of this number of this invaluable literary journal, which includes the first part of Hamilton Mabie's character sketch entitled, "John Foster;" "John, Duke of Marlborough," by Wilbur Finley Fauley; "The Story of Sculpture at the Pan-American," by Regina Armstrong; with critical reviews of "nine books of some importance." New chapters in John Uri Lloyd's "Warwick of the Knobs" are given. The paragraphs and pictures in "Chronicles and Comment" are profitable and pleasing. (Dodd, Mead & Co.: Fifth Ave., New York.)

—Considerable space in the *June Critic* is devoted to "Art at the Pan-American Exposition"—a profusely illustrated article by Christian Brinton, with a frontispiece. Other papers of note include: "Shakespeare and Patriotism," by Sidney Lee; "Egeria at Brighton," by Mrs. Richmond Ritchie; a "Conversation" between William Archer and Stephen Phillips. W. J. Rolfe tells us "How to Travel in Europe," and Philip G. Hubert, Jr., "How to Travel in America." Of course one never passes by the "Lounge's" corner without lingering. (27 West 23d St., New York city.)



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arms a little; just a week or two. Wash with PEARLINE—soak, boil, rinse the clothes—just

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THE ENGLISH FORWARD MOVEMENT

[Notes of an address delivered at the anniversary of the City Evangelization Union at the session of the New England Conference, by REV. E. J. HELMS, of Morgan Chapel, Boston.]

"THE Forward Movement in England," says Hugh Price Hughes, "is a backward movement. It goes back to the spirit and methods of John Wesley, and even to Paul and Jesus of Nazareth. There are many things to disapprove in English Methodism today. Of these I am not to speak, but rather am asked to mention those things that may be a help and inspiration.

If you want to see our British brethren at their best, visit their work in winter and not in summer. The time of your visit will mean much to the impression you will carry away.

The "Forward Movement" in England is young. It is only sixteen years ago that S. F. Collyer, its pioneer, was sent to the Oldham St. Chapel in Manchester. It was then a down-town church of only forty members, and these so discouraged they had voted to disband and sell their property. Collyer said "No!" and, fighting foes within and without, finally succeeded in tearing down the old building and erecting in its place a great central hall. This building is now filled with people attracted by a Gospel containing many forms of educational, philanthropic, and social work. Several other depressed and discouraged churches came into his organization. New buildings have been erected suitable to the new forms of work. There are workhouses for homeless men, rescue-homes for women, an orphanage, and a convalescents' home carried on by this mission. During the winter the two largest auditoriums in Manchester—the Free Trade Hall and the Grand Theatre—are rented to accommodate the crowds who come to listen to a simple Gospel sermon. By actual count the average attendance in the various churches and rented halls of the Mission on Sunday night is 14,000.

To understand these forward movements in England you must remember that the old circuit system prevails there in the cities as well as the country. These great city missions, or "Forward Movements," are depressed city churches banded together into an aggressive enterprise under a wise and enthusiastic superintendent. The strongest men in the Wesleyan Church today are the superintendents of these great city enterprises, leaders of these depressed city circuits. Their libraries are filled with the latest books. They are wide awake to the latest literary, scientific, social, economic, political and philanthropic problems of our time. They are leaders in these lines of latest thought and activity. The West-Central, Central, East and Southeast London Missions have become great factors in the social, political and religious life of London because such great men as Hugh Price Hughes and Mark Guy Pearse and J. D. Wakerley and Peter Thompson and H. T. Meakin have refused easy suburban appointments that they might save men.

These great men, however, would have been helpless had not large-minded, generous-hearted laymen stood behind

them. Some of these laymen are members of Parliament, or hold high civic honors, or are bankers or great manufacturers. They are lavish in their gifts of money and time. They are awake and realize the importance of the work in the cities. Certain laymen are giving thousands of dollars every year to the various "forward movements." Many are conscientiously setting aside a certain per cent. of their profits to this work. Others know and are satisfied when they have earned a competence, and then retire from business and give their whole time to personal work in these missions. Many of these Methodist bankers and members of Parliament are local preachers, and on Sundays and week-nights are faithfully preaching the Gospel wherever the superintendent sends them. They refuse to belong to the carpeted suburban church, but work in the missions instead.

As a result of the Twentieth Century Thank-offering, more than \$1,000,000 will be spent in providing a suitable home for the West London Mission, of which Hugh Price Hughes is superintendent. In southeast London H. T. Meakin has just moved into a large Central Hall costing nearly \$250,000. The various churches and chapels of the East and Central London Missions have been remodeled recently at an expense of about \$75,000. The Bermondsey Settlement buildings have cost about \$100,000. The Lysian London Mission is building at an expense of about \$200,000. The Wesleyan Seamen's Mission is being completed at \$50,000, most of the money being given by a Scotch Presbyterian.

Outside of London the past year a new central hall has been dedicated in Bolton, costing \$200,000; at Leeds costing \$150,000; and at Edinburgh, costing \$250,000. Building projects involving a cash outlay of about \$200,000 at Glasgow, and \$350,000 at Birmingham, and \$150,000 at Liverpool, are now under way. Nearly \$3,000,000 have been spent or contracted for in building operations alone by our English Methodist brethren for these city missions during the past three years. The annual running expenses of the city missions are about \$300,000.

Remember, this movement has reached these enormous proportions in sixteen years—and the English are supposed to be slow. You can see that our English cousins are awake to the stupendous problem of city evangelization.

Time fails me to speak of the beautiful charity of Dr. T. Bowman Stephenson—Wesleyan orphanages which have sprung into life in our generation and are surpassed in management and appointments by none.

But on account of the breadth of our subject tonight, I cannot close without saying a word on the wonderful work carried on in the degenerate rural districts of England by the Joyful News Mission of Thomas and Eliza Champness. Mr. Champness is a man of superior mental and pulpit power. He lost his health while a missionary in Africa a score of years ago. His ill-health compelled him to take country appointments. Some of his circuits were the poorest. He found his problem much like ours is today. The best brain and blood of the country had emigrated to the cities or abroad.

A weak, unprogressive, narrow class remained. As a result, chapels were degenerating and closing their doors. He finally concluded that the way to change the tide was to raise up an army of well-trained local preachers and lay evangelists who would work in these country districts. Finally his opportunity came, and he opened his Training School for Local Preachers in his parsonage. Young men from the farms and coal-pits and manufactories of England and Ireland come to him for training in the study of the Bible and Christian work. They remain from one month to two years. They then return to their secular pursuits, and on Sundays are preaching or holding religious services wherever their pastor assigns them. Many are constantly employed as lay evangelists.

The result of this work has been that the country districts have been greatly quickened, and some circuits which were all but dead and abandoned have been fanned into a flame of religious and social and consequent business life.

THE TRUTH ABOUT THE CANTHEEN

THE *Post-Standard* of Syracuse, New York, in its issue of June 16, publishes some statements concerning "The Army Canteen" from "the venerable Dr. Didama." In an editorial referring to the communication the *Post-Standard* says: "The most practical and conclusive argument against the canteen, as we believe, which has anywhere appeared is presented elsewhere in this issue by Dr. H. D. Didama. No other man in Syracuse is held in greater veneration than Dr. Didama, and upon questions having relation to his profession, as this question has, he is eminently an authority."

Dr. H. O. Marcy, who calls our attention to the matter, writes: "Dr. Didama is one of the most distinguished physicians in the United States. He verily speaks with authority."

The following is the communication of

A STIMULANT

And a Sorry Friend to Some Systems

"Coffee acts as a stimulant to me. I can for a time accomplish considerable more work, but then I am dull, spiritless, nervous, weak and irritable. Coffee acts like a slow poison on my father, giving him inward pains and a feeling of being generally upset. Continued use always used to make him ill.

He used to be very fond of the beverage and was in the habit of drinking it two mornings, say, then skipping a few days and taking it two mornings again. If he took it the third morning, he was invariably sick. It is two years now since we had the first package of Postum. We have been using it ever since, to our very great benefit.

A lady friend who is the wife of a prominent clergyman in New Haven (whose name I am not at liberty to give) was a complete nervous wreck from the use of coffee. About a year ago she began the use of Postum and continued in it. Six weeks after starting she had lost all her former nervousness, had grown plump in the face, and her health better than it had been for years. She is a splendid walking advertisement, and is most enthusiastic in the praise of Postum, telling all of her callers of its merits and urging them to try it." Kate Austen, Hamden, Conn.

Dr. Didama as addressed to the *Post-Standard*:

"A statement has been published in a multitude of newspapers throughout the United States and elsewhere that the American Medical Association at its recent meeting in St. Paul adopted unanimously a resolution requesting Congress to restore the canteen. Many of the papers iterated and reiterated their approval of the action of what they were pleased to call this great association of eminent physicians and surgeons. Permit me to call attention to the actual occurrences preceding and attending this so-called unanimous action.

"At a meeting of army surgeons, mostly veterans, held at St. Paul just prior to the assembling of the National Medical Association, a resolution was offered urging Congress to restore the canteen or 'post exchange.' After one of the delegates had made a very vigorous speech, in which he declared that not more than five per cent. of the soldiers of the United States Army were abstainers from the use of alcoholic beverages, the resolution was adopted and a committee appointed to solicit the Medical Association to join in their request to Congress.

"At a general meeting of the Association, when a majority of the 1,500 members were present, the soldiers' committee appeared and had their resolution presented. A speech in advocacy of the canteen, commenced by one of the soldiers, a member of the Association, became so violent and abusive that it was suppressed by the clamor of the convention, and the resolution was not adopted, but referred to a legislative committee acting in Washington.

"The canteen advocates, determined to secure a decision in their favor, rallied their forces the next morning when not more than fifty members of the Association were present—the rest being at work in the various sections—and secured an affirmative vote, which the president declared unanimous although he did not put the negative. This vote, secured by trick, was the heralded unanimous action of the great American Medical Association.

"Kindly permit the presentation of some personal views concerning a subject which has attracted attention and is still causing discussion throughout our country.

"The advocates of the canteen claim that when the soldiers could buy wine, beer and other 'soft drinks,' there was little or no drunkenness, but that now, since the abolition of this great temperance promoter, the men resort to outside saloons and buy whiskey as well as beer, and go to pieces.

"It is well enough to remember that the active principle in the soft drinks is identical with that in the strong ones. Whiskey contains an indefinite amount of alcohol, from 20 to 40 per cent. Beer ranges from 4 to 8 per cent.; claret, 9 per cent.; champagne, 11 per cent.; tokay, the favorite prescription of some physicians, 12 per cent.; port, 18 per cent.; and sherry, another soft drink, 22 per cent. People can and do get drunk on any one of these beverages. And a high medical authority holds that beer, rather than whiskey, is the cause of certain forms of neuralgia.

"The canteen is the primary school, the kindergarten, for the saloons. Many a new recruit tasted alcoholic beverages for the first time in the canteen. The taste acquired there led him with boon companions to the grog shop.

"And now may I ask that you will publish the statement of one who knows what he is talking about and is not afraid to say it—Colonel Ray, the commandant of Fort Snelling, near St. Paul:

"It is an insult to every officer in the United States Army to say that the army canteen assists in the management of his men. If I had an officer under me who had made this statement, I would certainly relieve him as soon as possible."

These last words were spoken by Colonel P. H. Ray, present commandant at Fort Snelling. Colonel Ray is disgusted with the talk that is going on about the necessity of the army canteen. He spoke very freely to a reporter when asked as to the truth of a rumor that twelve soldiers were arrested in a saloon in town. Said he:

"Who told you that story? It is not true. There are people and newspapers hereabouts that tell lies about myself and my post, and the lies are all in favor of the army canteen. I do

not see what actuates this sentiment in favor of the canteen. I have searched long to find out what motive the wholesale liquor dealers could have in favoring the re-establishment of the canteen. Their reason must be that, in connection with the liquor they sell to the United States, they have no license to pay, no saloon-keepers to hire, and are always sure of their money.

"What was said at the medical convention in regard to the canteen was disgusting. I can run my post as well, if not better, without a canteen as I can with one.

"Here is a fact that has been overlooked in this argument: The regular canteen is not allowed to sell liquor to soldiers when they are drunk. Therefore the men who want to get drunk will go uptown anyway. A canteen that keeps the men at the post will have to be as low and vile a hole as any saloon in town. If the canteen is what it was first intended to be, it does not keep these drink-soldiers about whom so much has recently been said, at the post. They want to go somewhere where they can get drunk.

"There is no need of liquor in any army post in the country. Do they have a bar at your newspaper office in order to regulate the drinking of reporters and editors? In your department stores, is a bar maintained simply because a clerk here and there is liable to leave his work, go outside of the store and get drunk? The statements that are being made about the army and its drinking propensities are libels."

A LETTER FROM MANILA

MRS. CORNELIA MOOTS.

EDITOR ZION'S HERALD: In a late number of ZION'S HERALD you have given me the credit of organizing the first Sunday-school in the Philippines. It is honor enough for me to be what I am—the first Methodist class-leader appointed in the Philippines—so please correct your mistake and give credit for the organization of the first Sunday-school to Dr. Annie Norton, missionary sent out by the Cincinnati Branch of our Woman's Foreign Missionary Society. She now has two Sunday-schools, and has also organized the first Epworth League which is doing as good work as any League at home. All this work is among the native people, among whom, in the Sempalos district, where one of these Sunday-schools is held, are now about two hundred Methodist church members among the Filipinos. There are from eleven hundred to fifteen hundred Filipinos now on our church books as members and probationers I am told by our workers who know. It was an astonishment to Bishop Warne even, the progress made between his visits of August last and March just past.

My work is purely among our soldiers, and a glorious work it is. Religious services are held six nights in the week. Christian soldiers are on the lookout all the time for souls, with whom they have influence.

A most unique meeting has sprung up among the Christian boys. At first three soldiers, stationed in the walled city near the seashore, went out about nine o'clock one evening for prayer by the seaside, where they should be free from interruption. Again and again they went, and others joined them. These seaside prayer-meetings have been blessed not only in strengthening believers, but souls have been saved. Those boys saved in these little gatherings they have named "beach boys." Think of it! Christian soldiers kneeling on the beautiful shore of Manila Bay, with the ocean speeding away toward their home beyond the sea, the same stars shining down on you—a few hours later—and prayer ascending to God in our own tongue, from a spot from which so lately the Bible even was excluded. "What wonders God hath wrought!"

Manila, P. I.

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Joseph Cook

[Continued from Page 841.]

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— I have four tests of truth — Intuition, Instinct, Experiment in the large range, and Syllogism.

— The definition of the Atonement is, the substitution of the voluntary sacrificial chastisement of Christ for man's punishment. Punishment is pain inflicted for personal blameworthiness. Chastisement is pain suffered for the improvement of the one who suffers it, or for the benefit of those who witness it.

— Total depravity means the moral disarrangedness of man and the evil character of his choices. There is not on the globe a deep writer of the merely secular sort who does not affirm that man is inclined at birth, by hereditary descent, to say, "I will not," when the Divine Voice says, "I ought."

— Perdition is permanent dissimilarity of feeling with God.

— God cannot be an enswathing kiss without being also a consuming fire.

— Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the best volume for you to study while living. There is but one such book in the world.

— You ought to mark a Bible every five years so thoroughly that you cannot use it any more.

— Perfect moral and religious winnowedness exists in the Bible and in no other book in the world. Is there any other book the ages could absorb into their veins as they have the Bible, and feel nothing but health as the result? The astounding fact is that the Bible is the only book in the world that will bear full and permanent translation into life.

— We must beware of falling into the Romish error of confounding assent with consent, or belief with faith. In the name of science, no less than in that of the Bible, we must beware of advising the unconverted to do anything that does not include immediate, total, affectionate, irreversible self-surrender to God as both Saviour and Lord.

— We are acquainted with no furnace which will burn selfishness out of a man, except this fiery bliss we call a supreme spiritual affection.

— Scholarship has tried limp, lavender liberalism, and has come to believe in a learned, large Christian liberalism that has in it not much lavender, and that is not limp, simply because the nature of things on which religious science is founded is not all lavender, and is not limp at all.

— In the name of tremorless certainty we must proclaim everywhere that as a thing cannot be and not be at the same time and in the same sense, so, unless a man loves what God loves and hates what God hates, unless a man comes into affectionate, total, irreversible self-surrender to God as both Saviour and Lord, it is ill with him, and must be so until the dissonance ceases; and the dissonance is assuredly less and less likely to cease the longer it continues.

— The laughter of the soul and the benediction of the soul as to itself, in the innermost of conscience, are the laughter and the benediction of the nature of things; that is, the benediction and the laughter of the Lord.

— The nature of things is the total outcome of the Divine perfections. Dissonances with the nature of things are the mothers of whirlwinds.

— All prayer is vain repetition unless it include the petition, "Thy will be done in me as in heaven." It means among other things a subdued will; and so, when a Christian worthy of the name offers prayer with one who is not yet religiously resolute, great natural laws show their force. The contagion of religiously subdued and rejoicing will is brought to bear upon a will as yet unsubdued.

— Speaking philosophically, addressing you in the name of cool precision, I affirm that, if the great things man wants are riddance from the love of sin and deliverance from the guilt of it, we can obtain the first best, and the latter only, by looking on the Cross.

— God will do what He can for us. What He can do for us is to be measured by what He has done for us. He has not destroyed the freedom

of the will. He has not prevented evil. What He has not done cannot be done wisely. What God has done is well done. What He cannot do for us He will give us power to do for ourselves. The origin of evil in the universe is in the failure of free agents to do the best they can for themselves.

— Conscience may be briefly defined as a faculty including both a perception and a feeling — a perception of right and wrong in the nature of choices and intentions and a feeling that right ought, and wrong ought not, to be carried out by the will. Conscience is that which perceives and feels rightness and obligatoriness in choices. I may almost define conscience as the tongue that tastes the flavor of intentions.

— Right and wrong, strictly understood, belong only to choices and to intentions as including choices. External acts, taken wholly apart from the intentions which led to them, have only expediency or in expediency, usefulness or harmfulness; and their character in these respects is ascertained by the judgment, and not by the conscience.

— It is incontrovertible that a very peculiar, commanding light is brought into the face by the activity of the upper faculties in man. We know that the light arises from the blissful supremacy of conscience, and the activity of all the higher powers of the soul. This modern solar light and the Light that lighteth every man that cometh into the world are the same.

— It is a fact of experience that whenever we submit utterly, affectionately, irreversibly, to the best we know — that is, to the innermost holiest of conscience — at that instant, and never before, there flashes through us with quick, splendid, interior, unexpected illumination, a Power not ourselves. An utterly holy choice brings with it a Presence we dare not name. It is a fixed natural law that when the soul yields utterly to God He streams into the spirit, gives a new sense of His presence, and imparts a strength unknown before.

— Because I am a defender of the poor I am against socialism.

— The division of property among the voting class is the most effective remedy against schemes of spoliation and confiscation.

— The safety of republican institutions in the United States depends on the prevention of the formation of four classes here — an indigent class, an ignorant class, an unemployed class, an unprincipled class. The only effectual means of preventing the formation of the first three of these classes is to prevent the formation of the fourth.

— There are three circles of leaders of thought — those who are in the universities, and teach what has already been established; cultivated men outside the universities, and who are pioneers often; and then above these two ranks we have the prophets, or those singers who are near the Throne.

— Life is the power which co-ordinates the movements of germinal matter.

— The difference between a fool who has been through college and a fool who has not, is that the former usually knows that he is a fool, and the other does not.

— The desirable is merely the optional; the dutiful is the imperative. Profit a man may disdain, but duty has a commanding presence. We can refuse to do our duty, but we are unable to deny its authority over us in right.

— A miracle is unusual, natural law is habitual, divine action. The natural is a prolonged and so unnoticed supernatural.

— Whenever you find yourself in a mental fog, attend to the duty of definition. If religious science will begin the fashion and never use a term of importance without defining it, I for one will try to keep step with that fashion, as one of the most blessed of all modern improvements, and one I should like, by the contagion of general acceptance, to force upon all who differ from Christian views.

— There will be forever in the universe a record of every sin that has been committed in it. There will be forever in the universe regret on the part of all consciences that that sin was committed. If regret is pain, there will be pain in the universe forever. My sin will always be to me a thing which ought not to have been; and my future will have rays of bliss taken off it by every sin I have committed; and that will

be true no matter what God does for me. No tears, no infinities of the Divine tenderness, will ever cause that which once has been, but which ought not to have been, to cease to be a part of the record of the past on which you and I and He must gaze forever and forever. Sin having once entered the world, there is a form of loss or evil, and there is one form of pain, which we assuredly know will exist forever. If, then, some pain and some evil may exist forever, and God yet be good, do you know enough to say how much evil may exist forever, and God yet be good? Archbishop Whately has shown elaborately that all the reasoning which proclaims that sin cannot endure forever proceeds on principles which prove that sin would never be allowed to begin.

Funeral of Joseph Cook

ON the 27th of June funeral services were held at Mr. Cook's late residence at Ticonderoga, N. Y. At the north-western end of Lake George a range of wooded cliffs separates it from the valley of Lord Howe's Brook, where this British soldier fell in the sanguinary contest in the old French and Indian War which gave New England to the English rather than to the French. Nestled under these lofty heights and looking west and south, across and down this beautiful valley, lies Cliff Seat, a spacious modern dwelling, Mr. Cook's home, some three miles from the village. The farm has been in his family some two hundred years. The evening view from the extended verandas across to the "procession of pines" against the western sky on the top of the Three Brothers, neighboring mountains, is very charming. Under the towering beeches and birches of the forest glades on the estate are stone tables and seats and arbors where Mr. Cook was wont to do much of his summer work, a little rivulet fed by the springs of the mountain furnishing him with a cool and delicious beverage and the soothing music of its murmuring flow. The house is filled with the books he loved, and here, in the midst of these silent companions, with numerous objects of interest,

Buffalo, N. Y., March 16th, 1898.

Vernal Remedy Company, City — Gentlemen: If any person doubts that your preparation, known as Vernal Saw Palmetto Berry Wine, will cure chronic constipation of the bowels and cystitis of the bladder, which I know are twin evils, please refer them to me. I shall be glad of many opportunities to tell what I know.

Your remedy gave me the first relief that I had from six years of misery, and, as you know, has completely cured me of terrible constipation, and catarrh and inflammation of the bladder. I would have paid fifty dollars a bottle for the nine bottles that I have used, after I found out what it would do for me, if that had been the price.

With great respect for you and your valuable and remarkable remedy, I remain,

Yours truly, (Signed) PAUL FABER.

Buffalo, N. Y., July 2, 1900.

Gentlemen: For nearly three years I have remained perfectly cured of constipation and inflammation of the bladder. Nine bottles did it. I believe Vernal Saw Palmetto Berry Wine will cure the worst cases, for mine was an awful bad one when I began to use your remedy.

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gathered from many lands, around him, lay this well-known public man in the serene composure of his final repose. His end had been tranquil, and his countenance expressed the peace which had reigned in his soul.

Many friends of his devoted and faithful companion from near and far were gathered, and a large concourse of the people of the town, by whom he was held in loving regard, filled the wide house and overflowed upon the verandas and lawns. Rev. H. R. Titus, of the Congregational Church, read the 116th Psalm, in which Mr. Cook said he had been living since the depressing influence of the earlier stages of his illness had been graciously removed. He read, also, Bulfinch's picture of the welcome of his Pilgrim into heaven, which Mr. Cook often read of late. Hon. Clayton H. Delano, of Boston, spoke of the efforts of Mr. Cook when a boy of sixteen for educational and moral interests by public addresses on temperance and other issues, delivered to large and appreciative audiences, and by writing an excellent history of their native town. Rev. L. C. Partridge, a neighboring clergyman, specially endeared to Mr. Cook by their companionship in early childhood and in recent trials (the daughter of Mr. Partridge having been one of the recent missionary martyrs in China), eulogized Mr. Cook's character as a friend. Rev. William E. Park, D. D., of Gloversville, N. Y., gave an instructive view of his fellow student in the preparatory school, in the university, and in the professional school—three points in a curve from which the whole orbit could be drawn. Dr. A. H. Plumb, of Boston, spoke upon Mr. Cook's career in the Boston Monday Lectureship, noting as some of the sources of his success his large knowledge of books, of the problems of human progress seen face to face the world around, and of great men whose personal peculiarities and judgments he had learned; the vigor of his scientific grasp of facts and truth, seeing them in their relations, and classifying them in his scheme of thought; his power of clear definition, of picturesque and dramatic statement, and his overwhelming moral earnestness, making him a fearless champion of every righteous cause, however unpopular, and a convincing advocate of the reasonableness of the Christian faith.

Rev. D. O. Mears, D. D., of Albany, read a paper written for the occasion by Mr. Cook himself in 1895, on the steamer between Australia and Japan, in the expectation that his end was near, reviewing his efforts, stating the aims he had sought to promote, and the philosophy of life which had been his guide. Dr. Mears also read a letter written in 1870 by Mr. Cook on his 32d birthday to the future Mrs. Cook, stating the reasons which had led him to believe that he had just finished half his earthly life and that he should die at the age of 63—a prophecy which has now been fulfilled.

A few plaintive and pathetic verses were also read, written a few weeks since, suggested by the refrain of the whippoorwill, "the bird of the two twilights," heard at evening and at dawn around his home—verses which showed how submissive and trustful he was under the painful action of his laboring heart until, at midnight on the 24th, it at last stood still.

Some two miles south of Cliff Seat stands Valley View Chapel, a new and beautiful stone edifice in which Mr. Cook took great interest, and which is nearly completed. A little lower than the chapel, on the crown of a gentle acclivity, the first burial in the newly consecrated grounds near the burial-place of Mr. Cook's ancestors, the body of

the valiant Christian warrior was reverently laid.

Sir Claude MacDonald, the English Minister to China, who has just passed through New York on his way home, in an interview thus referred to the missionaries in China: "The conduct of the missionaries, so far as I know, was excellent. I wrote commending one, a Mr. Gamewell, who was in the legation during the siege, and who did much good work at that trying time. Those missionaries I met were all right. Their position was a trying one. They saw the fruits of their labor swept away, their possessions taken, and themselves suffering. With all this, why should they not take what they needed?"

THE CONFERENCES

VERMONT CONFERENCE

Montpelier District

Bellows Falls.—Pastor and people alike rejoice in the forward steps taken recently by the Epworth League at the semi-annual election of officers. The outlook is most encouraging.

Athens.—The last census gives this town only about 185 population, but 31 of this number were present at church on a recent Sabbath when the presiding elder preached. When it is remembered that a good sprinkling of the population is Roman Catholic, it shows that a large per cent. of the total population was out. This charge is being acceptably supplied this year by Rev. F. W. Lewis, pastor at Bellows Falls. It is proposed to make some much-needed repairs on the church, and a committee for that purpose was elected at the last quarterly conference. This charge stood second on the district in its proportional contribution, for missions last year.

Brookline.—This charge—formerly united with Athens—is this year supplied very acceptably by the pastor at Putney, Rev. J. H. Bennett. This church has a hard struggle for existence, but ministers to a needy rural community.

Williamsville and East Dover.—This charge is manned this year by an enthusiastic and thoroughly consecrated young pastor, Rev. G. M. Burdick, who has already made a most excellent impression and won the confidence and support of his people. The quarterly conference voted to make necessary repairs upon the exterior and interior of the church. A part of the money is already provided, and the people have a mind to work. In Williamsville live the Merrifields—names long associated with Methodism there, and to whose generosity and upright character the church and community at large owe a great debt.

Wilmington.—A pastor new to this section of the Conference, Rev. W. S. Dunn, preaches here

and at Jacksonville seven miles away. Deeply interested in the work, appreciative of conditions, and with a consecrated desire to work, this pastor and his amiable wife are bound to succeed. The parsonage barn, which was destroyed by fire, has been rebuilt, and some other repairs have been made, and nearly the entire expense has been provided already. Methodism is fortunate in her laymen all over the district, but nowhere more favored than in this charge where, among others, C. D. Spencer exemplifies the Christian layman.

Jacksonville.—This field was fallow ground for years, but under a former pastor was again cultivated with some good results. The quarterly conference placed the estimate for pastor's salary \$50 above last year, and also elected a committee to consider repairing the church, which has come to a very dilapidated condition. Best of all, eighteen of the younger people of the community have been forward for prayers in the Sunday evening meeting and in the class-meeting. Already several have been soundly converted. Much credit for this work is due Mr. M. J. Sprague, a local preacher in the Wesleyan Church, who is working in a mill in town and is also about his Father's business.

Wardsboro.—Like nearly all the other charges in this part of the district, this charge has so continually supplied members for other charges and Christians for the better land without special additions to the home church, that it is in a weakened condition. Nevertheless, plans are on foot for the practical rebuilding of the parsonage at an expense of over \$500, and most of the necessary money is already pledged. The pastor, Rev. E. H. Bartlett, is one of the few men of our denomination serving the sixth year.

Personal.—Mr. Sanford A. Daniels, treasurer of our church in Brattleboro, and Miss Viola Mae Plimpton were married, June 20. Mr. Daniels is foreman in an overalls shop. Long may they live and be happy! W. M. N.

NEW HAMPSHIRE CONFERENCE

Dover District

Greenland.—The church edifice has been recently painted at an expense of \$100 in material and labor. The Epworth League conducts a monthly literary exercise, which meets with much favor. Rev. A. E. Draper is a member of the town school board.

East Rochester.—Rev. M. T. Cilley preached a timely sermon on Memorial Sunday. In speaking of our war veterans he also referred in touching terms to the veterans of the church, our superannuated preachers. A collection was taken for the Conference claimants, which amounted to \$22. Mr. Cilley wisely suggested that Memorial Day be made the occasion for taking this collection. Four little ones were baptized by him on Children's Day.

Lawrence, St. Paul's.—The indebtedness on the church is gradually being reduced, with a



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good prospect of canceling the entire amount before the close of the year. The average attendance in the Sunday-school is about two hundred. Special meetings of a revival nature are contemplated. There was a pleasant wedding in the church, May 25. The contracting parties were Mr. Arthur L. Searle, son of the pastor, a trustee of the church, and Miss May Parr, superintendent of the primary department of the Sunday-school. The ceremony was performed by Rev. W. S. Searle.

Portsmouth.—The committee on remodeling the church report nearly \$5,000 secured in money and pledges. The Ladies' Aid have paid in \$1,000, and are hard at work to add \$500 more. The Epworth League is a live organization and is doing excellent work. It has been invited by the official board to take charge of the Sunday evening services during the summer months. The society co-operates heartily with the pastor, Rev. T. Whiteside. Rev. O. S. Baketel, D. D., preached an able sermon to his old parishioners, May 26, and delivered an address before the Grand Army.

Raymond.—Children's Day, May 9, was fittingly observed. A fine concert was held in the evening. A chorus of thirty-five voices, under the direction of the pastor, furnished the music. Rev. W. J. Wilkins has sent out a circular letter for the stewards of the Conference, in behalf of our superannuated ministers, proposing that a fund of \$100,000 be raised as a Twentieth Century offering. May this appeal touch the hearts and pocket-books of our prospered laymen! Here is an opportunity for all to help as the Lord has prospered them. May all our preachers unite heartily to assist these veteran heroes! God's soldiers should not feel the pinchings of poverty in old age. Can the church do less than the nation for her noble defenders?

East Candia.—The shoe business of the village is practically at a standstill. Many of the citizens have to seek employment out of town. The church feels the financial depression, but does not propose to slacken its work for the Lord. The pastor's wife, Mrs. W. J. Wilkins, has been chosen president of the Ladies' Aid. Mr. Wilkins is planning to visit the Pacific coast with the Epworth League excursionists. A successful Sunday-school concert was held in the evening, June 16.

Smithtown.—Rev. E. R. Wilkins, chaplain of the New Hampshire State Prison, preached for his grandson, Rev. Benson P. Wilkins, a few Sabbaths ago. Here was a pleasing illustration of the Scriptural apostolic succession.

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Manchester District

REDEDICATION AT AYER'S VILLAGE

Wednesday evening, June 10, the old church at Ayer's Village, Haverhill, Mass., was rededicated as a house of worship for the Methodist Episcopal Church. Many years ago this church was built by the Universalist denomination, who had here a flourishing society; but with the removal of the shoe and hat industries from the Village, the population became so depleted that the house was obliged to be closed. A few years later the property was purchased by the Y. M. C. A. of Haverhill, and, with the assistance of the Christian people of the Village, was extensively repaired. For some years an afternoon preaching service and a Sunday-school were maintained, pastors from adjacent churches supplying the pulpit. In 1895 a Union Evangelical Church was formed, and the property purchased, pastors from near-by churches continuing to supply the pulpit, and a Y. P. S. C. E. caring for the social meetings. But this organization did not fully meet the religious needs of the people, as it could not support a pastor, and consequently the community—about fifty families—were without pastoral care and the society was without a responsible head.

Under these conditions Rev. A. B. Rowell, of First Church, Salem—two miles distant—took up the work in 1899. The Union Evangelical Church elected him their pastor. Money was raised with the generous assistance of friends from without, and the church building repaired. On Jan. 17, 1900, a Methodist Episcopal Church was organized by the pastor in place of the union organization, and Rev. A. B. Rowell of the Salem Church appointed pastor to care for the work in connection with Salem charge. Seventeen members joined as the nucleus of the new church. Since its organization the new society has made large additional repairs by the help of friends, and now has a beautiful house of worship. The new electric line from Haverhill to Nashua runs through this village, and a large increase in population is expected, as this is the limit of the five-cent fare from Haverhill.

There appears to be a useful future before this new society. There is no other religious organization in the village, and this earnest little band are doing faithful work in caring for a large number of young people who are growing up in their midst and who otherwise might drift into lives of sin.

In this instance, as often before, our Methodist economy has demonstrated itself to be efficient where other systems have been unable to meet the conditions. Rev. E. S. Collier was appointed pastor at the last Annual Conference.

Derry, St. Luke's.—This church is prospering in the work of the King's business. On June 2, 4 persons were received on probation. Children's Day was observed, and the collection was large. The Epworth and Junior Leagues are two of the most prosperous in the Conference, and are very helpful to the local church. People speak in high praise of the pastor, Dr. Babcock.

Londonderry is having a promising opening under the new leader, Rev. J. P. Frye, who is taking hold of things with his usual vigor. People are pleased with the new man both as preacher and pastor.

Winchester.—Children's Day exercises are reported as the best in years. One of the chief events of the day was the presentation, by Hon. F. P. Kellom, of two dozen handsome little oak chairs to the primary department of the Sunday-school. A fine male quartet furnishes special music in the Sunday evening services, and is proving to be a great success. On June 8 a Junior League was organized with 15 members; the present membership is 20. The pastor's wife is the superintendent. Rev. N. D. Bigelow, the pastor, is hard at work and is feeling encouraged.

Westport.—The Bishop Ninde chapter of the Epworth League at this point will entertain the Keene Circuit League on July 9. May the attendance be large and the services of profit to the Leagues!

Nashua, Arlington St.—Children's Day was truly a great day in this church: A class-meeting was held at 9.45, and at 10.45 a memorial exercise for the members of the church and Sunday-school who have died since the organi-

zation of the church—ten in all. Two children were baptized in the morning and three in the evening. A concert in the evening of a high order of merit was given by the Sunday-school. The house was packed at all these services. June 16, the pastor, Rev. C. C. Garland, preached a special sermon on the 126th anniversary of the battle of Bunker Hill. A delegation of the Daughters of the Revolution was present. In the evening the pastor delivered a stirring temperance sermon. The expectation now is that this new church edifice will be ready for dedication in September. This is a very promising field and is constantly growing, so that there will be a church well filled when the new edifice is completed. Mr. Garland has both hands full, but is managing it well.

Massabesic.—The little church at Massabesic was struck by lightning early Sunday morning, June 23; and while it did but little damage, it was nevertheless sufficient to prevent a preaching service that day. A quarterly conference was held at the residence of Mr. Benson. A heroic little band of faithful workers are here trying to build up the kingdom of God. The pastor, Rev. C. H. Farnsworth, has already, since Conference, received 5 into the church and attended three funerals and four weddings.

Manchester, First Church, has lost one of its oldest and best members in Mrs. M. Guyer Hall, who departed this life, Saturday morning, June 22. Her husband preceded her to the heavenly home but a short time ago. Though the workmen fall, God carries on His work. Rev. C. H. Farnsworth is having an auspicious opening.

Manchester, St. James'.—The Children's Day services consisted of a special sermon in the morning by the pastor, Rev. W. H. Hutchin, in the beautifully decorated church, and a delightful concert of high merit in the evening. The congregations throughout the day were good and appreciative. Wednesday, May 23, a formal reception was given to the pastor and his fam-

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ily, and the occasion was a specially enjoyable one. Paint, paper, several new carpets, and a general renewal, have revealed the parsonage as one of the most comfortable and attractive on the district. Reports at quarterly conference show a very healthy state of affairs, with finances in the best condition for some time. The people express their great pleasure in having so fine a preacher and so good a pastor. Mr. Hutchin has moved, settled, and called on all his people (except five) in about forty-five days—a work that only a very active man with great energy could accomplish. The work opens very auspiciously.

Manchester, St. Paul's.—The reports at the quarterly conference were all encouraging, and the one on finance the best in years so early in the Conference year as this. Pastor McLaughlin is away to officiate at his son's wedding and to take in the Pan-American Exposition.

Manchester, St. Jean's.—Our French Mission work here seems to have put on new life and is prospering finely. June 23, 2 persons were baptized and 3 received into the church. Pastor Palisoul held a service on the Common in the evening. Mr. Palisoul is a hard worker as a pastor and a very able preacher. Quite a number of new faces greeted the presiding elder at the service and at quarterly conference. Rev. N. W. Devenau is to aid the pastor in some special services early in July.

Personal.—Rev. C. N. Tilton and family are taking a much-needed rest at York Beach, Me. A friend has given them the use of a cottage this month. Rev. I. Taggart is supplying the pulpit in the pastor's absence. C.

EAST MAINE CONFERENCE

Bangor District

Carmel and Levant.—A fine courage almost amounting to enthusiasm prevails on this great charge. The pastor, in labors abundant, rejoices in the splendid opportunity to win souls for the Master. The people feel glad in having an elderly man of well-established Christian character, in whose piety they have the utmost confidence.

Howland and Montague.—A beautiful June Sunday made worship a delight. Sermon and sacrament of the Lord's Supper in the morning at Montague, the baptism of three candidates, the sacrament of the Lord's Supper and sermon in the afternoon, with reception of members and sermon in the evening at Howland, furnished healthful exercise for the body and blessed joy for the spirit. Pastor and people are working together in harmony, and a successful year seems secure. The Maxfield camp-meeting, which is really a part of the religious work of this charge, begins Aug. 18.

Lincoln.—Pastor Kearney is well settled in this appointment and rapidly making friends. A small debt on the church, which seems large to those who carry it, is proving a troublesome factor, but the trustees are arranging to carry it safely until it can be paid. A good increase of salary over that given last year was voted.

Mattawamkeag.—A fine reception was tendered the pastor and presiding elder, Wednesday evening, June 18. The parsonage was filled with a crowd of happy people. A program of songs, recitations, social converse, and refreshments filled the evening. The quarterly conference granted the pastor the privilege of attending the Epworth League Convention in California. Rev. J. W. Kirby, of the New Brunswick Conference, will supply the pulpit in his absence. A vigorous committee was appointed to prepare for the completion of the repairs on the church. Children's Day was observed with an excellent program, beautiful decorations, and a generous collection.

Danforth.—Courageous plans are being made for the year's work. The parsonage has been exchanged for a better one. A vigorous committee was appointed to make preparations for extensive repairs on the church. The Sunday-school is filling up, and the outlook is bright. The pastor's salary was fixed at \$1,000.

Gulfport.—Children's Day was observed at both Gulfport and Abbot with marked success. Sermons were preached to the children in both places. Fine concerts were given. At Gulfport the congregation filled the standing room; seven children were baptized; and 146 were present in the Sunday-school. A good collection was taken for the Children's Fund.

BRIGGS.

MAINE CONFERENCE.

Lewiston District

South Waterford and Sweden.—Most of our June days thus far have been rather too "rare." June 9, however, was a charming day, and to be in the country was of itself a means of grace. This is what is called a "run-down country charge;" but it has some excellent people and a history that is rich and inspiring. One of our districts used to bear the name of Waterford, it being the most prominent and flourishing charge in the district. When the late Rev. C. C. Mason was pastor here, Bridgton (now one of the strong churches of our Conference) had a class of 20 members, and was a part of this charge, and the Minutes show a membership of 175. The late Revs. Aaron Sanderson and Jonathan Fairbanks were natives of Waterford. The Sanderson place, with its immense shade-trees, is still owned by his descendants of the same name. Our church edifice here is large, old-fashioned and pleasant—the only one on the district, I think, with pew-doors. It is said that whenever Mr. Sanderson or Mr. Fairbanks had an appointment here the church was filled. We also have a comfortable parsonage here, but no one lives in it. Sweden is five miles away. The ride over high and steep hills and through the woods where the trees form a complete canopy above you, is a delight. This town has not more than one-third the population that it had forty years ago, but we preached to eighty or more people on this charming day; and they seemed hungry for the Word. Rev. G. W. Barber, one of our veterans, is supplying this part of the charge, and will do so until some young man with "gifts, grace and usefulness" is willing to come and forage among the people. The right man would be well supported.

Harpwell and Orr's Island.—At this season of the year a boat-ride down Casco Bay is a luxury. Rev. W. B. Eldridge and family have received a warm welcome. He was so fortunate as to secure an excellent rent near the church on the Harpwell side. He has purchased a dory and is becoming acquainted with the freaks of tides and winds, and especially with the "white-ash breeze." The air is proving beneficial to parents and children—in fact, appetites promise to be larger in proportion than the salary! But the faith of one of the girls is marvelous, for she insists that the hens lay bigger eggs on Sunday than on any other day of the week! Mr. Eldridge has already done a good amount of pastoral work, and his sermons are greatly enjoyed. The class-meeting has been renewed at Orr's Island, and services are to be resumed at Bailey's Island. At Harpwell a very large number of young people attend on Sunday evening. The singing here is lusty and inspiring.

Long Island.—Rev. C. W. Stevens, a local preacher who has been supplying for several

years within the bounds of the East Maine Conference, is supplying here for the summer. In the fall he expects to enter the Boston University School of Theology. He is evidently the right man in the right place. He is having good congregations, and the Sunday-school is growing. "Sanfordism" has been an element of discord here, but we have a little band that is united, plucky and hopeful. This is a summer resort, and the tide of worldliness and Sunday desecration is something fearful. Our little church has a great opportunity.

Norway.—At our quarterly conference there were no formal "complaints." But the people do complain that the pastor, Rev. B. F. Fickett, and wife work too hard! We can remedy this another year and send them some one that won't bother them in this way! All the interests of the church are on the up-grade. On Children's Day nine adults and seven children were baptized; three whole families were included. At the evening concert there was an attendance of 400. The Sunday-school has an average of 80 or more; the Home Department is forging ahead, and the "Cradle Roll" department has been added. "The salvation of the children is the salvation of the world." Money is in sight for large additions to the library. The Epworth and Junior Leagues are flourishing; ten copies of the *Epworth Herald* are taken. Five have taken a stand for Christ since Conference.

Bolster's Mills.—This small but pleasant village is partly in Harrison and partly in Otisfield. In the list of appointments it stands connected with Norway, but it is a separate charge; for the present Mr. Fickett has charge. He is assisted by two bright and devoted young men, D. L. Josselyn and A. B. McAllister, licensed exhorters. Services are also held at South Harrison in the Christian Church, where no regular services have been held for ten years. Here a Sunday-school of 60 members has been formed, and a great interest is manifest. This is one of the best farming towns in Maine, and when the right man appears a most promising field awaits him. Here is not only a chance for aggressive work, but also for substantial growth.

Oxford and Welchville.—Here also the relations between pastor and people are very pleasant, and the church manifests more courage and hope than it has done for years. Rev. A. A. Callaghan is the pastor. The church this year will be for the first time for a long period self-supporting. Congregations are large and steadily increasing; the religious interest is deepening, and the finances are in a better condition than they have been for a long time. "Victory" is the watchword. The musical talent here is worthy of special mention. Mr. Jones, who for many years has been the enthusiastic and efficient chorister, thinks he has unusual ability in the young people who now form the chorus choir. Electric lights have been put

Epworth League California Excursions

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into the vestry. On the evening of June 19 a pleasant social and reception to the pastor and presiding elder, under the auspices of the Ladies' Circle, was enjoyed. Fine music was rendered, remarks were made by the dominies, and ice cream was served.

Personal.—Rev. J. E. Budden, one of our honored superannuates, is seriously sick at his home in Norway. He is a man of blameless life and splendid record, and is, as all who know him would expect, "shouting happy," though suffering much pain. I am sure many prayers will go up for him.

The death of Hon. Charles Davenport, of Bath, makes a great vacancy in the ranks of Maine Methodism.

Rev. D. B. Holt, of Bath, preached the baccalaureate sermon before the students of Bridgton Academy on Sunday, June 16.

Miscellaneous.—Children's Day services have been of the usual interest and success.

There is prospect of a good attendance at our District League Convention, at Norway, July 10-11.

Rev. B. F. Fickett is already laying his plans for a vigorous campaign in behalf of ZION'S HERALD. I hope other pastors will do likewise. A. S. L.

NEW ENGLAND CONFERENCE

Cambridge District

Auburndale.—The promised improvements in the church auditorium have been completed, and Sunday, June 30, it was re-opened with a sermon by the pastor, Rev. W. T. Worth, on Psalm 84: 1, 2. The special instrumental music was most beautifully rendered. The decoration was done by Schupbech & Zeller, of Boston, and is immensely pleasing to every one. The tones are soft, harmonious and restful. The organ is to be completely refitted in August. The cost of all this work is defrayed by one of the families in the church, who volunteered to do it if they were not solicited to contribute toward the liquidation of the debt (though, by the way, they made unsolicited offerings toward the debt).

Harvard Street, Cambridge.—Mrs. Oliver H. Durrell has given to this church an amount of money sufficient to erect a large room for the use of the Intermediate Department of the Sunday-school. The gift is made in memory of her late husband, and is to be known as the Oliver H. Durrell Class-room. The building will be ready for occupancy in September. The last meeting of the Ladies' Benevolent Society before vacation was a notable one. The ladies entertained as guests the ministers and their wives of the other Methodist churches in Cambridge, the presidents of the other church benevolent societies, the secretary of the Y. M. C. A., and Rev. Dr. W. H. Thomas and Rev. Dr. George Skene, former pastors. Dr. Skene gave a delightful description of his trip to Mexico. June Sunday was given up to the children. At the morning service the pastor preached to the children. At this service 21 members of the Sunday-school joined the church on probation. The pastor presented to each one a copy of the Probationers' Hand-book. The pastor, Rev. E. M. Taylor, D. D., and his wife, accompanied by Mrs. Wm. Tupper and Miss Bartlett, of Harvard St. Church, leave Boston, July 8, to attend the International Epworth League Convention in San Francisco.

Highland Church, Lowell.—This church recently celebrated its 25th anniversary by a banquet and reunion of former members and pastors. A large gathering was present, and former pastors—Revs. Dr. Mudge, Charles Tilton, Alexander Dight and George H. Clarke—made congratulatory addresses. Dr. Chas. H. Stowell, of the J. C. Ayer Co., presided at the evening services and left a generous check towards the liquidation of the church debt. Mr. A. C. Russell, a generous layman of another denomination and a near neighbor, contributed a speech and also a generous token of money. An opportunity was given the members of the church and congregation to take shares in the debt, to which there was a generous response. Mr. Benjamin F. Sargent, an honored layman

and one of those longest connected with the society, leads all the giving with \$1,000. The Ladies' Circle and Epworth League have together earned and paid \$1,000. Dr. Joseph H. Mansfield, presiding elder, was present, and aided by encouraging words. Mr. Ervin Underhill, of New York city, one of the early founders of the society, was present and gave a brief historical sketch. Rev. James F. Allen, of the Worthen St. Church, was present and spoke briefly. The outlook for Highlands Church is exceedingly hopeful. Rev. Dr. and Mrs. G. M. Smiley are putting their best work in here, as they know so well how to do, and everything is moving prosperously and pleasantly. The pastors who have previously served the church are Rev. Messrs. Clarke, Herrick, Smith, Meredith, Colburn, Dight, Tilton, Mudge and Higgins.

Lynn District

Winthrop.—Mrs. Hannah Belcher, one of the oldest residents of Winthrop, and the oldest member of the First Methodist Episcopal Church, died at the home of her daughter, Mrs. Edward S. Freeman, June 25, at the age of 88. Mrs. Belcher was familiarly known in the town where she was reared as "Aunt Hannah." Her husband, David Belcher, was chairman of the board of trustees of the First Church for many years, and he built many of the old historic houses. Mr. Belcher also gave the land upon which the First Church was erected. W.

Springfield District

Springfield, Trinity.—Children's Day was observed appropriately. More than two hundred children were present at the morning service and listened to a sermon by the pastor, Rev. A. C. Skinner, on "The Birds of the Air" (Matt. 8: 20). Six children were baptized. Quite a number were promoted from the primary to the intermediate department of the Sunday-school. The Children's Day concert was held at 6 p. m. The Bible school is being graded. The Epworth League has elected the following officers for the year 1901-2: President, Mr. Philip M. Colbert; vice-presidents, Mr. Fred Metts, Mrs. H. T. Bugbee, Miss Lulu A. J. Allen, Miss Louise M. Robertson; secretary, Miss Georgia L. Bishop; treasurer, Miss Eula Emilie Morse; representative to Union, Mr. Henry E. Streeter; Junior League superintendent, Miss Lina M. Baker.

Colrain.—Rev. Alonzo Sanderson, visiting this place, writes as follows: "Thirty-four years ago I was stationed in this town, and saw the most powerful revival and ingathering of my ministry. It was my pleasure to visit this former field of labor recently, and spend a Sabbath (June 16) with the friends of other days, or rather mostly with their children. It was Children's Day, and right appropriately was it observed by Pastor F. M. Pickles and his people. A fine sermon to the children and people in the morning made us feel young again. A cheery concert in the evening by the bright and promising children of the Sunday-school gave us the assurance that Methodism is by no means dying out in this ancient town. The writer was privileged to speak to the people at 'The City' in the afternoon. On the following Monday evening a delightful union fellowship meeting of all the churches and ministers in town was held at the Methodist church. Pastor Pickles enjoys the confidence of the people of the entire town, and is doing a grand work. He is now engaged in paying off an old debt on the parsonage, and also making provision for some improvements in the church, all of which will come to pass during the year. The brethren at Colrain have done themselves great honor in building a very pretty and convenient parsonage, with barn attached. A kind friend of Mr. Pickles has recently made his daughters the present of an elegant piano. No wonder there are happy hearts in that home! Colrain, with its new and convenient trolley line to Shelburne Falls, is certainly looking up." F. M. E.

The United States transport "Sedgwick," now en route to the Philippines, has on board a Congressional party consisting of Senators Bacon of Georgia and Dietrich of Nebraska, and Representatives Mercer of Nebraska, T. W. Smith of Illinois, Burleson of Texas, DeArmond of Missouri, Driscoll of New York, Gaines of Tennessee, and Greene of Pennsylvania. These gentlemen

are going to the Philippines for the purpose of observing on the spot the conditions prevalent in the islands, so that they may be able to assist more intelligently in deciding upon a definite plan for their future government.

FOR NERVOUS HEADACHE

Use Horsford's Acid Phosphate

Dr. F. A. ROBERTS, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

Editorial Mention

—After a vacation of two years, at the age of 78 years, Dr. J. G. Paton has again sailed for his work in the New Hebrides. The work of this missionary is one of the greatest modern triumphs of faith. On twenty-two of the islands where, in early years, he saw all of his helpers murdered one by one until he was left alone, there are now 18,000 Christians.

—Rev. Morton C. Hartzell, son of Bishop Hartzell, recently returned to London from a two months' trip to Palestine with Dr. George Adam Smith and a company of students and travelers. Mr. Hartzell has been for two years studying on the lines of systematic theology in Berlin and Scotland. He returns to the United States early in July, and expects soon thereafter to begin his life-work as a Methodist preacher.

—Bates College granted the degree of master of arts for five years' graduate work to N. C. Bruce (colored), dean of the college department of Shaw University, Raleigh, N. C. Harvard University conferred an honorary A. M. upon Booker Washington a few years ago, and he was the first Negro to receive this degree from a New England college. But Mr. Bruce is the first of his race to receive a degree for graduate work from any Northern college.

—Rev. Irving R. Lovejoy, pastor at Everett, Wash., formerly a student in Boston University School of Theology, is com-

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Just received, beautiful lines of high-class Street Suits for Ladies. These suits are worth forty and forty-five dollars. We have put them on sale to close the season at

\$20.

They are made of Cheviots, Broadcloths, and Venetians, in black, brown, blue, and gray, of this season's manufacture, entirely over Taffeta silk, many of them with silk drop skirts, beautifully contoured and finished by "jour" tailors.

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pleting one of the finest churches in the Pacific Northwest. It will seat from 1,000 to 1,200. During the three years of Mr. Lovejoy's pastorate, the membership has been doubled and the salary has been increased from \$800 and parsonage to \$1,200 and parsonage, with \$300 for a helper. Mr. Lovejoy is well and favorably known in the Northwest as an evangelistic pastor, being in demand as a revival helper.

—The *Springfield Republican* says: "Mrs. Eddy's definition of sin should not be overlooked. It is, 'a nonentity that annihilates its own embodiment.' That reminds you of O. W. Holmes' line about it being 'a sin to sit and grin.'"

—The *Christian Advocate* of Nashville announces in last week's issue that "Bishop Joseph S. Key, while in attendance upon the Board of Missions, became seriously ill, and was confined to his room for several days. He was able, however, after receiving the attention of a physician, to take the train for his home at Sherman, Tex., and we trust that he may make a speedy and perfect recovery."

—The *Pittsburg Christian Advocate*, under the head of "An Interesting Relic," says: "Last week Rev. T. H. Robinson, D. D., a highly honored minister of the Presbyterian Church, and for more than a generation one of the professors in Allegheny Theological Seminary in our sister city, called at this office, and handed to us a silver-headed cane, having on the top of the head this inscription: 'From a log of the First Methodist Church erected on the American Continent;' and on the side of the head this: 'To the Rev. T. H. Robinson, from G. D. Carrow.'"

—Something of the bigness of Henry Ward Beecher as a preacher and man was well brought out in a comprehensive and discriminating editorial upon him which appeared in the *Boston Transcript* of June 21. The following is characteristic: "Beecher's service as a patriot, his greatness as a preacher, his fearlessness as a thinker, need a new rendering by men with sufficient detachment to get a perspective not possible to Howard or Abbott. The truth about him lies somewhere between Charles Kingsley's reported statement that Beecher set forth 'in perfect and final form the love of God to sinful men,' and Joseph Parker's dictum that he was 'the greatest preacher since the days of the Apostles,' and Horace Greeley's remark to Dr. T. L. Cuyler that Beecher was a 'wonderful religious stump orator,' and Dr. Cuyler's own opinion that Mr. Beecher was 'no theologian.'"

—The *Congregationalist* calls attention to the noteworthy fact that Dr. M. S. Terry, of Garrett Biblical Institute, in his address to the graduating class of the institution said that his highest ambition for the Christian Church of the twentieth century was that it should be a teaching church. His message to Methodist ministers is that they are to be as insistent in building up converts as in making them. "Does any sane man," he asks, "suppose for a moment that the rescue of one lost sheep is of more importance than the safe keeping of the ninety and nine?" Dr. Terry has spoken a strong word along a line where it is most urgently needed. With the intense desire to rescue the lost sheep, so grandly characteristic of Methodism, there is a demand for much greater thought about care and effort for the ninety and nine.

—The *British Monthly* calls attention, in appreciative terms, to the stories on mining life written by Rev. J. G. Bowran, a Primitive Methodist minister, who writes under the nom de plume, "Ramsay Guthrie." It is said: "In Northumberland and Durham Primitive Methodism has been a

mighty force in the religious and social life of the people. In many of the villages Primitives are supreme. The miners' members of Parliament, Charles Fenwick and John Wilson, are Primitive Methodists."

A CHANCE TO MAKE MONEY

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Every one buys a bottle. For 50c worth of material I make Perfume that would cost \$2.00 in drug stores.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25. to \$35. per week. I do not canvass, people come and tend to me for the perfumes. Any intelligent person can do as well as I do. For 42c. in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in the business. MARTHA FRANCIS.
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CHURCH REGISTER

HERALD CALENDAR

Lewiston Dist. Epworth League Convention at Norway,	July 10, 11
Fryeburg Summer School of Theology,	July 30-Aug. 12
Piscataquis Valley Camp-meeting at Foxcroft,	Aug. 5-12
Yarmouth Camp-meeting,	Aug. 5-12
Foxcroft Camp-meeting begins	Aug. 5
New Haven Camp-meeting,	Aug. 2-12
Hollis Camp-meeting at Hedding,	Aug. 19-24
Weirs Camp-meeting,	Aug. 19-24
Claremont Camp-meeting,	Aug. 19-25
Martha's Vineyard Camp-meeting,	Aug. 18-25
Strong Camp-meeting,	Aug. 19-26
Willimantic Camp-meeting,	Aug. 19-26
Laurel Park Camp-meeting,	Aug. 19-26
Dover Dist. Camp-meeting at Hedding,	Aug. 26-31
Sterling Camp-meeting,	Aug. 26-31
Asbury Grove Camp-meeting,	Aug. 26-Sept. 2
Lewiston Dist. Camp-meeting at Empire Grove, E. Poland, Me.,	Aug. 26-Sept. 2
Willmot Camp-meeting,	Sept. 2-6

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

DEDICATION. — The church at West Falmouth will be dedicated, July 9. Services in afternoon and evening. The exercises will be in charge of Presiding Elder S. O. Benton and Dr. L. B. Bates. Special singing by Prof. McWaters, of Boston University, and others.

MARTHA'S VINEYARD CAMP-MEETING. — This celebrated meeting convenes Aug. 18 and continues until the close of the 25th. Special arrangements have been made for pulpit supplies during the Sundays of July and August, and for the week of meetings. Under the presidency of Rev. Dr. S. F. Upham, it is expected that the season will be unusually prosperous and fruitful.

EPWORTH LEAGUE EXCURSION. — The special train for the New England party to the Epworth League Convention will leave Boston (Boston & Albany Railroad, South Terminal Station), Monday, July 8, at 2:05 P. M.; Worcester, 3:15; Springfield, 5:30; Pittsfield, 7:05; and Albany, 9 o'clock. Supper at the Cooley House, Springfield, 4:45 P. M. (train arrives Springfield 4:40); breakfast, July 9, Cleveland, O., dining-room Union Station, 8 o'clock; lunch, Elkhart, Ind., station dining-room, 1:55 P. M.; dinner, Kinzie Street Station, Northwestern Railway, Chicago, 6 P. M. The headquarters in San Francisco will be at the Occidental Hotel.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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Hall's Family Pills are the best.

The strong eat well, sleep well, look well. The weak don't. Hood's Sarsaparilla makes the weak strong.

COMMENCEMENT AT WESLEYAN UNIVERSITY

THE Commencement exercises at Wesleyan took place last week, from June 24-26 inclusive. Very fortunately for the many alumni and friends of the college, the whole period was marked by clear skies, and nothing happened to mar the pleasures of the Commencement season. Over 250 alumni registered, this number being larger than for several years past. The inability of President McKinley and of several of the members of the Cabinet to attend the Commencement was sincerely regretted by all, but the University was fortunate in having two distinguished guests in Justice Brewer and Postmaster-General Smith.

On Friday evening, June 21, a large audience assembled in the chapel to hear the contestants for honors in the annual prize declamation contest by members of the three lowest college classes. On Saturday many of the alumni and friends came in, and on Sunday the regular Commencement exercises began. At 10:30 A. M. President Raymond preached the baccalaureate sermon in the Methodist church before the senior class — which sat together in the body of the house in all the stateliness of cap and gown — and the many friends assembled. The Glee Club was present and rendered an anthem, and after prayer was offered by Rev. W. F. McDowell, D. D., President Raymond read the Scripture lesson from St. Paul's epistle to the Romans, 8th chapter. The sermon which followed was full of inspiration, and was without a text, the general theme being "Optimism." In opening, Dr. Raymond cited Paul as an example of faith and optimism, saying that in him we might find characteristics applicable to our own age and time. He said, in part:

All transitions from lower to higher things spring from a new feeling — a new consciousness. Paul received his new feeling on the way to Damascus. In his former life the predominant characteristic has been the belief in the sovereignty of God, and in this belief he was very conscientious. But after his conversion he felt the fatherhood of God as the first and greatest of divine attributes, and placed the sovereignty of God as secondary. In his eyes the barriers of class distinction have been swept away and every man appears to him as a child of God. New feelings and a new conscientiousness are in evidence today. We welcome the growth of modern optimism, or — as I prefer to call it — modern meliorism. We have no sympathy with the belief that "all eggs are addled," nor do we admire the preacher who always takes the text of his Thanksgiving sermon from the book of Lamentations. But some optimists are too radical; they expect to achieve their goal by next Wednesday or by Saturday noon at the latest. Where, then, are we to look for the most elevating forces in the world today? Not to the industrial world. Motion and movement do not mean progress. Nor can we go to literature. Carlyle was not sympathetic. I was once accustomed to use the hoe; Carlyle despises the man with the hoe. Kipling is a famous writer; but Kipling's works approve rather than condemn intemperance, licentiousness and lying. He does not sound the keynote of victory in the age before us. Matthew Arnold was very prominent; but Stevenson said of him: "Ah! I know Arnold will not like God." It is to the instructed minds of our day that we must turn. Not alone to college graduates, but to all men who are striving for intellectual development. In college halls we find youth, hope, courage, discipline, culture and faith — the attributes of a man of God. Some one has said, "The substance of morality is in the devotion to humanity," and Jesus Christ is the power which will bring men to a higher plane of existence.

In the afternoon a large number attended the alumni prayer-meeting, which was led by Rev. Herbert Welch, '87. In the even-

[Continued on Page 864.]

OBITUARIES

Farewell, farewell! You sail away
To where the lighted homelands are;
Your face is turned to radiant day
From glimmers of the sea and star;
Close the tired eyes until you gain
God's haven, where is no more pain.

The little boat will safely bear,
The sea is quiet in the bay,
Not yours the trouble or the care;
Dear heart, the boatman knows the way!
Lie still and sleep without a fear,
It is not long, for Home is near.

Be not afraid of hurt or loss,
It is a peaceful way you take;
The night will see you safe across,
And when you land the day will break.
Then—ah! the dear ones gone before,
What welcomes wait along the shore!

Farewell! you vanish from my sight,
And into shadow softly glide;
Oh, friend of mine, bound for the light,
They watch you from the other side.
All joy and blessing go with you,
Who go to God, farewell, adieu!

—Marianne Farningham.

Kilbourn.—Eugene R. Kilbourn was born Nov. 25, 1846, in Townsend, Mass., and died, May 12, 1901, at the Massachusetts General Hospital in Boston, from the effect of a surgical operation for the removal of a cancer of the bowels.

Mr. Kilbourn always made it his home in Townsend, the place of his birth, and there followed the business of farmer and cooper. In 1871 he was converted and joined the Townsend Methodist Episcopal Church under the pastorate of Rev. E. Burlingham. In 1881 he married Abby C. Turner, of Townsend. They had four children—all boys—who, with their mother, survive.

Mr. Kilbourn was a man of affairs, with a clear intelligence and broad public spirit. His ability was early recognized and his services often called for in various public offices of the town. As a young man he taught the district school, then was superintendent of schools, and later served as a member of the school committee. He served several terms on the board of selectmen, and at the time of his death he was trustee and treasurer of the Public Library. He was an efficient leader in all efforts for good government, particularly in securing the proper enforcement of the liquor laws.

In his religious life Mr. Kilbourn was Christ-like. At the foundation of his character and conduct was the new commandment, "that ye love one another." He was quick to recognize and appreciate the Christian spirit in another, however opinions might differ; he was always ready to defend the good name and motives of his fellows, and had a broad mantle of charity for those whose actions were different from his own; but his sense of right and justice was strong and controlling. He loved his church, and was always present at the various services when it was possible for him to be there.

In the Sunday-school his familiarity with Scripture and diligence in the study of the lesson made him particularly interesting as a teacher, and for many years a large class listened to his instruction. For nearly twelve years he was superintendent of the Sunday-school, and at the time of his death was assistant superintendent. As an officer in the church he always rendered careful and efficient service. For more than twenty years he was secretary of the board of trustees, and had been a steward almost from the beginning of his membership in the church.

Mr. Kilbourn's illness first manifested itself in September, but did not prevent his attention to business until December, when it assumed a more serious form. As the local physicians were not able to give relief, appeal was made to the hospital surgeon about the first of May. He realized the serious nature of the operation he

was to undergo, but always spoke of it calmly and courageously, and cheerfully assured his friends that whichever way the result should come, he was all right. The operation was performed on Friday, May 3, and for a week the case seemed very encouraging. But unfavorable symptoms appeared on the next Saturday, and he died on Sunday morning, his wife and children by his side.

The funeral was held in the Methodist church in Townsend, May 15, with a large company of friends and townspeople present. The conduct of the service was divided between Rev. E. E. Abercrombie, pastor of the church, who spoke on Mr. Kilbourn's relation to the church; Rev. B. A. Willmott, of the Congregational Church, on his relation to the town; Rev. Granville Pierce, a relative of the family, on his relation to the home; and Rev. Alonzo Sanderson, also a relative of the family, on the personal faith and religious life of our brother. At the grave the Townsend Grange conducted a very beautiful and impressive service. E. E. A.

Hills.—Mrs. Cornelia Robbins Hills was born in Union, Me., and died in Northport, Me., Nov. 20, 1900, aged 89 years, 8 months, 3 days.

Northport lost one of its earliest, oldest, and most interested and interesting inhabitants in the death of Mrs. Hills, an honored member of the Methodist Episcopal Church of Northport for nearly fifty-five years. From the home of a loving son she went to the home of her Heavenly Father. She was the widow of Vinal Hills, grandfather of the much-respected Rev. Vinal Hills, once of the East Maine Conference, now of Lincoln City, Delaware. She was married in Union, Me., where she and her husband spent the first of their married life, then moved to Northport where they ever after lived.

Mrs. Hills early became interested in religion, being aided into the light of the Gospel by Elder Scott, a local preacher. She at once joined the church, and became one of its most liberal supporters, both financially and spiritually. With her the church had first place; other interests were secondary. None loved it better, none served it more faithfully. When deprived of attendance upon public service and unable to do active work, she ever manifested the greatest interest in its progress and in the salvation of others. She had a strong, abiding faith in God, and although deprived to a great extent of the satisfaction and blessedness of hearing, and owing to a broken hip crippled for some twenty-five years, yet she seldom complained, and ever indicated perfect resignation to the Father's will, believing "that all things work together for good to them that love God." She was proud, and yet a humble child of God; high-spirited, yet meek and lowly before the Master; sharp and keen-witted, yet kind and thoughtful. What she wanted was that a church should be a church, a Christian a Christian, and a man a man. She has lived in sight of and in touch with the Wesleyan Grove Camp-ground, and was present when the first ground was broken, the first tent pitched, and the first prayer offered, and has always taken a lively interest in its growth and development.

A subscriber to ZION'S HERALD for nearly forty years, she loved it and read it next to her Bible; and she was blessed with such excellent eyesight that up to a short time before her death she could read without the aid of glasses. Thus blessed with a well-read ZION'S HERALD and the Word of God as her constant companions, can we wonder that she was a progressive and up-to-date Christian at the advanced age of 89 years?

The last of her years were years of peace and rest—peace with God and rest in the home of her son, Oscar Hills, where she was surrounded by every comfort, receiving the care of a daughter-in-law and grandchildren, loved, respected and honored by all.

Mrs. Hills walked with God in ever-increasing fellowship, adorning the Gospel of Jesus Christ, intensely interested in all the work of the church of her choice and of the church militant, and ever adding her prayers and Christian activity to the advancing, all-powerful kingdom of Christ. She bade farewell to the finite, gave up mortality, and laid down the cross, to take up the crown, receive immortality, and be ushered into the presence of the infinite God. C. H. B.

Hall.—William B. Hall was born in Quincy, Mass., July 8, 1829, and died at East Bridgewater, Mass., March 31, 1901.

Mr. Hall was converted in early life, and when sixteen years of age united with the Methodist Episcopal Church, becoming at once an active and zealous worker in the cause of Christ. In 1853 he was married to M. Annis Ramsdell, of East Bridgewater, and took up his residence in that town. Four years later (1857) a Methodist Episcopal Church was organized, and he at once became identified with it. He was the first superintendent of the Sunday-school, and was a teacher at the time of his death. Mr. Hall was not ambitious for office, but was willing to do whatever his pastor or brethren desired. He was class-leader, steward, and trustee, and for a number of years held a license as local preacher. In his duty to God he was scrupulous, conscientious at any cost; and in his dealings with his fellow-men he was strictly honest, reliable and honorable. He loved all the services of the church, and was regular in his attendance. The Sabbath before his departure he was in his accustomed place in church and Sunday-school.

Mr. Hall was not demonstrative in manner or expression, but with quiet fervor bore constant testimony to the joy of salvation. He was loved and esteemed by those who were associated with him, and respected by all who knew him. An editorial in the *Brockton Times* spoke of him as follows: "A man of whom it can be said, 'He was the friend of everybody,' has certainly made earth brighter because of his life. What higher tribute could be paid to any man

A Good Complexion

Depends on Good Digestion

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secrets for securing a clear complexion. But all these are simply superficial assistants.



It is impossible to have a good complexion unless the digestive organs perform their work properly. Unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

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Bear in mind that beauty proceeds from good health, good health results from perfect digestion, and we have advanced the best argument to induce every man and woman to give this splendid remedy a trial. Stuart's Dyspepsia Tablets can be found in drug stores, and cost but 50 cents per package.

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than that which these words mean as applied to the late W. B. Hall?"

The funeral services were conducted by his pastor, the writer, in the church of his choice, attended by a large number of friends. His wife has the sympathy of the church and the community in her bereavement.

J. PEARCE.

Heard.—William Andrew Heard was born in Wayland, Mass., Aug. 25, 1827, and died at Centre Sandwich, N. H., April 15, 1901, after being in failing health for several months. Death was due at last to pneumonia.

William A. Heard, at the age of fifteen, came to Sandwich, where he first found employment as a clerk in a store, and after a few years went into trade for himself, and for nearly thirty years conducted a very successful business. In 1862 he enlisted in the 14th N. H. Volunteers, and was first regimental quartermaster and afterward brigade quartermaster. Ill-health compelled his resignation after a little more than a year's service. From '59 to '61 he was town clerk. In '73 and '74 he represented the town in the State Legislature. From '74 to '87 he was clerk of the courts of Carroll County.

Mr. Heard had great ability as a financier. From '72 to '87 he was treasurer of Sandwich Savings Bank. In December, 1886, he was appointed by President Cleveland national bank examiner for Maine and New Hampshire. This position he resigned in 1897, and was appointed by Gov. Goodell a member of the State Bank Commission. In 1893 he was made receiver of the National Bank of the Commonwealth at Manchester, and set about the work of unravelling the affairs of this "much-tangled institution." His trained ability enabled him to do this successfully, but the tax upon his strength was too much for his failing health, and in 1897 the receivership was transferred to his son, Arthur M. Heard.

From a child Mr. Heard was religiously inclined. At the age of twenty-two he united with the Methodist Episcopal Church at Sandwich. As long as health permitted he was as regular as the minister in his attendance upon the preaching and social services. For many years he was trustee, steward and Sunday-school superintendent, and showed the same energy and ability in the work of the church that he did in business affairs. He was a member of the General Conference of 1888. He was a liberal and cheerful giver for the support of the church. In his will was a bequest of \$5,000 for the church at Sandwich and \$1,000 for the Preachers' Aid Society of the New Hampshire Conference. He was a good citizen, ready to help in all worthy enterprises. He was a good friend of the pastor, welcoming him and his family to his home. He was interested in having the parsonage kept in good repair and supplied with all things necessary for comfort. Mr. Heard's last days were bright with faith and hope. At peace with God and at peace with man, he felt each night that it was all well, whether he waked on earth or in heaven. His wife and three sons are comforted by the feeling that "their loss in his infinite gain."

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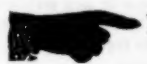
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Commencement at Wesleyan University

[Continued from Page 861.]

ing a large audience again assembled in the Methodist church to listen to the University sermon by Rev. Dr. McDowell, secretary of the Board of Education. Dr. McDowell took for his text 2 Peter 1:8: "For if these things be in you and abound they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ." His theme was the "Christian University," and what the community demands of it. He said:

This demand is so simple we are liable to miss it. The community and the church expect Christian institutions to furnish *Christian men* who have power to think. True thinking is rare in this bustling world. Talk is abundant, but it is sixteen parts talk to one part thought. Oratory is not lacking. It runs to and fro in the earth, but clear thought is quite rare. The Christian scholar must look upon the world with open eyes. We are in these days too apt to be afraid of truth unless it is labeled. But the community expects Christian institutions to furnish men who are lovers of *mea* as well as of the truth. It is not far from the college to the university settlement. The modern scholar must be a man of *service*. The demand is also for a man of pure intentions and motives; and lastly for a man of faith. We have had our critical period as a nation and we have won our battle for liberty. Liberty is valuable for faith and service, and not for doubts. Faith bears upon its bosom a new humanity. We have each day great demands on humanity, and need a faith that will not shrink and does not fail. The university should teach that God is in the world, and that all is right. Clear thinkers are needed today more than ever. Loving men are wanted. The Christian scholar should know no fear. This is the basis of new obedience, new learning, new optimism.

On Monday morning, at 11 o'clock, Justice David J. Brewer, of the United States Supreme Court, addressed a large crowd in the college chapel. Justice Brewer was a student at Wesleyan for three years (1851-'54), although he did not finish his course in the University. He prefaced his address by a few humorous remarks, explaining how his refusal to give a formal address had "in the fertile soil of Methodism" grown to its present proportions and gained him a place on the program. Justice Brewer's address was full of the profoundest thought, and the audience was thrilled with the deep conviction with which this honored man spoke. The subject of his thesis was the duty of the citizen in maintaining a high, pure personal character. He said, in part:

Personal morality is a part of national morality, binding at all times and places. There is no breaking away nor release from its demands. What is a good character? It is righteousness in the soul; it is that shining jewel which lasts for all time. It is the distinguishing quality between man and brute and forms the connecting link between man and God. If we have nobility of soul, we are the heirs of the ages and of eternity.

There is power in character. Some people think brains is the only requisite of success. Now, I do not wish to undervalue brains; but brilliancy is not equal to character. I have known many men whose successes were due more to their character than to their brains and I have known other men whose failures were due more to their lack of character than to the want of an opportunity of showing their mental acuteness.

The character of a nation should be its glory and beauty. Nations are known by their characters. I do not sympathize with the belief that since a corporation has no body to be kicked nor soul to be damned it, therefore has no moral obligations to fulfill. Such a view is protested by reason. "Righteousness exalteth a nation, but sin is a reproach to any people," is a maxim of international law. A nation's character is the combined character of all its citizens.

Character is of permanent value. "By their

fruits ye shall know them," is true of individuals and of nations. No one has a right to excuse himself from duty on the plea that he is one of a multitude. True, a bad man is more noticeable in a small community than in a large one, just as a black sheep is more noticeable in a small flock; but a bad man has an evil influence in any society. "No man liveth for himself alone," and no one is without restrictions. Even so prominent a man as Senator Roberts cannot have more than one wife.

We have all been proud that in the past century our country has striven for justice, honesty and purity; that it has protected the oppressed, stamped out slavery, interfered with European tyranny, and assumed the burden of a down-trodden people. We enter the new century with expanded policy and take our place in the council of nations; recognized as a country that always says what it means and means what it says, a country whose legislative halls are pervaded with a solemn sense of responsibility and liberty.

At the close of the address the audience all joined in the singing of "America," following which came the award of prizes, presided over by D. L. Robertson, '78.

At 2 P. M. the senior class marched from the chapel to a platform on the campus where a large crowd of their friends had gathered to listen to the class-day exercises. Band concerts were given before and after the program, and the spectacle of so many gay costumes amid the changing light and shade of the beautiful campus was one long to be remembered. After the exercises all adjourned to the athletic field to watch the alumni-varsity ball game. The latter won by a score of 4-0 in a close and interesting game.

In the evening the Glee Club gave its annual Commencement concert. Owing to the great demand for seats, the concert was held in the Middlesex Opera House instead of in the chapel. The program rendered was one of unusual merit, and was highly appreciated by the audience of over eight hundred people.

On Tuesday morning were held the annual business meetings of the Phi Beta Kappa Society and the Alumni Association, also the joint meeting of the alumni and the trustees. The following officers were elected in the alumni meeting for the ensuing year: President, C. E. Davis, '76; vice-presidents, W. D. Leonard, '78, D. G. Downey, '84, and S. V. Coffin, '89; secretary, E. B. Van Vleck, '84; corresponding secretary, W. J. James, '83; treasurer, J. E. Loveland, '89. The executive committee consists of the following five men: H. Welch, '87; E. B. Birdsey, '71; E. G. Derby, '83; M. B. Crawford, '74; W. U. Pearne, '74. The trustee's elected were Hon. Darius Baker, '70, and Rev. D. G. Downey, '84.

A resolution was passed to the effect "that the interests of our Alma Mater demand that all friends of the University should unite heartily in the effort to secure an ample endowment and buildings for the University." A committee of five was appointed to co-operate with the president and trustees in carrying the resolution into effect. This committee consists of Rev. F. M. North, '72; W. V. Kelley, '65; W. G. Downey, '84; F. M. Davenport, '89; F. D. Beattys, '85.

At 1 P. M. reunions were held by the classes of '51, '76, '86, '91, '94 and '98, and at 3.30 P. M. the Phi Beta Kappa oration was delivered in the Opera House by Postmaster-General Smith. His subject was, "American Development and Destiny," and the address was full of power and eloquence. He showed that the onward march of the Republic since 1803 had been in the line of logical development, but that in every case the history of our national action as we have entered the broader field of world activity has been a history of reason, freedom and conscience; and instead of furnishing any warrant for befouling the

good name of our country, we can confidently appeal to that history as the proof of its virtue and honor.

From 5.30 to 7.30 P. M. the different fraternities kept open house for their friends. Prof. Atwater also tendered a reception in honor of Justice and Mrs. Brewer, to which the alumni and their friends were invited. Later in the evening the fraternities met for their annual meetings and banquets, and before the festivities were over morning had already gilded the eastern hills with light.

On Wednesday the Commencement culminated in the exercises at the church. Diplomas were given to sixty-seven seniors, fifteen of whom were women. High honors were taken by five members of the class, and special honors were given to ten of the number. The honorary degree of D. D. was conferred on Rev. H. G. Mitchell, '73; Rev. D. H. Tribou, senior Chaplain in the United States Navy; and Rev. T. B. Wood, '64. The degree of LL. D. was conferred on Hon. D. J. Brewer and Hon. Charles E. Smith. The Commencement oration prize was taken by E. W. Gould, '01, who spoke on "Social Inertia."

Following the Commencement exercises came the alumni dinner in the Gymnasium. Tables were set for over four hundred guests, and the building prettily decorated with ferns and Wesleyan banners. The toastmaster was W. D. Leonard, '78. The toast list was as follows: "Alma Mater," President B. P. Raymond; "Her Trusts and her Trustees," Rev. E. M. Mills, '72; "Her Friends at Court," Hon. O. H. Platt; "Her Past Generation," Rev. A. J. Palmer, '70; "Her Spirit of '76," Geo. S. Coleman, '76; "Her Enthusiasm," A. W. Harris, '80; "Her Graduates," Rev. C. H. Stackpole, '86; "Her Teams," Rev. Herbert Welch, '87; "Her Kids," E. W. Gould, '01.

In the evening President and Mrs. Raymond kept open house for the alumni and senior class and their friends, and with this function ended one of the most successful Commencement seasons which Wesleyan has ever experienced. Again has the fact been emphasized that the friends of the University are many and her alumni loyal; but again, too, has the fact been shown that her needs are for larger endowment and for more buildings to meet the demands which are incurred by growth in numbers and in the scope of her work. The alumni seem to be fully alive to these needs, and the prospects are bright for the future.

The most attractive and impressive feature of the new catalogue of Wesleyan Academy at Wilbraham is found in the extended views of the campus, grounds and buildings which are presented. Those who are desirous of knowing the facts about this historic seminary, will do well to send to Dr. W. R. Newhall for a copy of this very excellent catalogue.

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For the Board,

THOMAS RYAN, Clerk.